

The American Missionary

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Vol. 77, No. 5

May, 1923

New Series, Vol. 15, No. 2

Fellow Citizens with the Saints

A GREAT foundation for the ministry is being established. The Pilgrim Memorial Fund is now passing the milestone of \$4,000,000. It has not yet reached its first objective but it forges steadily toward the goal. It includes more than 100,000 subscriptions. Into it has gone many a widow's mite. The family savings account has been reduced for this sacred task. The reserves of the business man, guarded to meet emergencies, have been drawn upon in fulfilment of this inviolable covenant.

This stream of sacrificial gifts is linked with fountains opened by those of an earlier day who, with clear vision and rare devotion, initiated the movement for safeguarding the ministry.

The cover portrait is the face of Professor Corydon L. Ford, of the faculty of the University of Michigan, who in 1894 left a legacy of more than \$60,000 to the Congregational Board of Ministerial Relief. It was greater than the total of invested funds then in hand. It was a challenge to the churches to write in larger terms their obligation to the ministry. The stream from that fountain flows on through the generations, bringing refreshment and strength to weary Pilgrims nearing the gates of the Celestial City. The name of the donor should be inscribed along with that of Mr. Thomas S. Johnson of Syracuse, who gave \$80,000 in 1919 and of Mrs. D. Willis James, of blessed memory, the greatest benefactor, who made the noble bequest of \$750,000 in 1917.

And further back the thought trends to those who more than one hundred years ago established the Ministerial Relief Fund of New Hampshire and to others who in the later years dedicated their substance to similar funds in Maine, Vermont, Massachusetts, Connecticut and Rhode Island. Out of these benefactions have come loving ministries to the necessities of the saints when the shadows of the evening of life gathered around them. These earlier benefactors did not translate the obligation into the terms of the pension system now gathering power, through the Pilgrim Memorial Fund, to lift the load that has burdened the heart of many a servant of the Cross, but what they did opened the way for the larger things now being attained.

In these days of stress and strain grateful mention is made of these friends of the ministry raised up in the providence of God to lay the footing stones on which those who came after them might build. Let all who now set in place the larger foundations of today remind themselves that they are fellow citizens with the saints of earlier years who likewise gave themselves for this high and holy purpose.

—C. S. M.

THE COMMISSION ON MISSIONS

The 1924 E. M. C. Campaign

AT the meeting of the Commission in Chicago last January, Rev. William S. Beard, Secretary of Promotion of the Commission on Missions, presented a plan for the 1924 campaign which was discussed and approved, for substance, both by the Superintendents and the Commission on Missions. The plan which has been somewhat modified since the Chicago meeting, is of so much importance that it seems advisable to bring an outline of it to the attention of readers of *THE AMERICAN MISSIONARY* although it is recommended that for a more complete statement application be made to the office of The Commission on Missions at 287 Fourth Avenue, New York.

Guiding Principles

The principles underlying the campaign are seven in number, the more prominent of which are the efficiency of the E. M. C. as a method for financing the local church and missionary budget, enlistment of lay helpers, personal contacts rather than reliance upon literature, and assisting the individual churches in raising their local budgets as well as the missionary apportionment.

Outline of Organization

A committee for each state, designated as a campaign committee, is entrusted with the duty of inaugurating and promoting the plan within the borders of the state. The committee as recommended consists of the State Superintendent or other responsible officer, a well known and efficient layman in the state, a pastor who believes in the E. M. C. and has successfully utilized it, and a woman familiar with the home and foreign work.

This Campaign Committee is expected to secure in each Association a layman who will act as the Association Director, also a pastor who will be known as an Associate Field Worker and who shall be the adviser of the Association Director, and a small group of pastors representative of the entire range of pastoral activities who will be willing to cooperate in the preliminary work and who may be relied upon to promote the adoption of the E. M. C. by all the churches of the Association.

It is recommended that the Association Directors and the Field Workers, after they have been nominated and have accepted such nomination, shall be elected by the local associations, if this shall be found possible. If such a course cannot be followed, their appointment by the Board of Directors of the State Conference is suggested.

Work of the Director and the Field Worker

The Association Director will have the responsibility of securing the nomination and appointment by each church of a layman who will act as the church Campaign Director in setting up and conducting an intensive and extensive E. M. C. Such a layman should be chosen in consultation with the pastor and the official board of the church as far as possible, the intent of the plan being fraternal helpfulness and not interference with

the liberties of the local church organization. The church should elect its Campaign Director. The pastor chosen as the Associate Field Director will have as his main task the duty of helping the Association Director in accomplishing the work entrusted to him.

State and Association Meetings

In each state an E. M. C. council should be held, preferably between September 15 and 30. This council should be attended by the State Campaign Committee, the Association Directors, the pastors chosen as Associate Field Workers and the group of pastors who are selected to assist in the work of the state. The State Superintendent, unless he delegates this responsibility to the Secretary of Promotion in his state or some other person, should act as leader of the council. A pastor or layman will be designated to conduct those operations of the conference which have to do with the preparation of the local church budget and the preparation for and conduct of the E. M. C., and a secretary of one of the national societies will be designated to present the needs and program of the Congregational missionary agencies at home and abroad.

A detailed program is suggested in the outline of the plan to which reference has already been made. The time necessary for the holding of such a council may ordinarily be included in a morning and afternoon session or an afternoon and evening session.

After the state council the Campaign Committee will be expected to conduct association councils through the assistance of the Association Directors and Field Workers. The Association Councils should be made up of the Director and Associate Field Worker, a Campaign Director in each local church and the pastor of such church. The State Superintendent should ordinarily act as leader, though others, especially pastors, association directors, associate field workers, and possibly missionaries will be on hand to assist him and relieve him where necessary. A program for the Association Council is contained in the outline of the plan.

National and State Districts

In the interests of convenience and economy the country will be divided into five districts and special groups, namely, Pacific Coast District, Mid-west District, Mid-east District, the Atlantic Coast District, and other groups, including Colored Churches and Foreign Speaking Churches where not affiliated with State Conferences.

All necessary expenses in connection with the setting up and the conduct of the campaign will be met by the Commission on Missions, though it is understood that the outlay for the representatives of the national societies is met by the societies which they represent and that the expenses of the superintendent of State Conferences and the general workers are met from the budget of those state conferences.

Church Campaign Director

The individual through whom all of the preliminary activities may be expected to be transmitted to the local church and results achieved is the church Campaign Director. Detailed information and directions regarding this responsible official are contained in the last two pages of the outline of the plan.

The plan has been submitted to a large number of the states. It has been accepted substantially by five of the six New England States, and several of the states of the interior and of the Pacific Coast.

—J. E. McC.

THE CONGREGATIONAL COMMISSION ON EVANGELISM

Importance of Worship in the Service of the Church

By THEODORE R. FAVILLE, *Superintendent Wisconsin Congregational Conference.*

Note: The following interesting comment on a worshipful service by Dr. Faville is taken from the last issue of the Wisconsin "Congregational Church Life." F.L.F.

WHEN I was in Chicago at the Midwinter Meetings of Secretaries, Superintendents and Boards, after our own preliminary service in the hotel on Sunday morning, led by National Secretary Burton, who gave a wonderfully fine talk, I found the hour too late to reach any of our own churches, so we went to the Hyde Park Baptist Church only a few blocks away and heard Dr. Gilkey. I use the last words advisedly in referring to the service. We did other things also; sat in at a Sunday School class finely led by a University professor; enjoyed a very worshipful service in a most pleasing and inspiring auditorium; heard a good choir; received cordial treatment by excellent ushers; felt the spiritual contact of a great and reverent congregation; but Dr. Gilkey, for me at least, was the spirit within the wheels. On leaving the service I wrote down three lessons:

First, every one of our churches in Wisconsin ought to see to it somehow that at least once or twice a year its minister has a chance to leave home during "the season" and attend service in such a church as that, with such a minister as that, to see how it is done when it is done supremely well. I found myself almost wishing that I could go back into my Oshkosh church and start over, with the new possibilities of improvement that crowded upon me. And I thought I knew something of how to conduct a service before! An annual visit like that would give us better churches.

Second, what we need in our churches is not enriched service but enriched intellects in the pulpit. I was never in a simpler service. I do not remember joining in any responses, even in a Scripture reading. The choir sang only once, and that an anthem during the offering. Neither the minister or his associate have churchly voices. But from the processional of hundreds of Sunday School children who in orderly fashion filled the front seats for their part of the worship and children's sermon (when they went out the ushers brought down throngs of late comers to fill these seats), through prayer, and Scripture, which was a short passage from John and a long one from the book by our Congregational minister, Dr. Sperry, "Disciplines of Liberty," to final benediction and postlude, it was as rich a service as I have ever experienced. It was personality and brains that did it.

Third, the remarks now and then heard that preaching is no longer useful, that worship is the thing of all importance, or—what was it?—that the work of one farmer will count more for the good of mankind than all the sermons preached in a year—such well-intentioned ignorance becomes for me utterly ridiculous in the light of one such sermon as I heard in Hyde Park Baptist Church. I have heard good sermons before, and I hope to again; and I say that the influence of those great spiritual prophetic interpretations of life will still be calling forth high endeavor, and transforming civilizations when we are

eating cubes of food essence extracted from sea or air by machines, and the prayer book with its archaic thought and language is found side by side with the Egyptian mummy in some museum. You may gather that while I believe in farmers and I believe in prayers I also believe in preaching!



Religion, a Rising Tide

Note: Another interesting editorial on a religious theme is the following from the Minneapolis Tribune.

STATISTICS recently compiled by Dr. Walter Laidlaw, special agent of the Federal Census bureau, indicate that the Church is entrenching itself more and more firmly in this country. The assertion is so commonly made that, in this materialistic day and age, the grip of the Church is waning that many people have come to believe it. The facts, as unearthed by Dr. Laidlaw, show that exactly the contrary is the case.

Here, for example, are some interesting bits of intelligence:

1. The gain in the church-going population of the country, from 1906 to 1916, was greater than the gain in the total population. In 1906, when the population of the country was 86,646,370, the church-going population was 35,068,058, or 40.4 per cent. In 1916, when the population of the country was 101,464,014, the church-going population was 41,926,854, or 41.3 per cent. Here we see clearly that the church-going population is increasing a trifle faster than the total population.

2. The investment in church property in the United States reached in 1916 the total of \$1,676,609,582. Today it must be close to two billions.

3. In 1916 alone America expended \$328,809,999 for religious work at home and abroad. The number of religious organizations employing these funds was 227,487.

4. The membership of religious bodies, on December 31, 1921, was 46,059,500, an increase of a trifle more than four million in five years. It is believed that today the church-going population of the United States represents 42 per cent of the total population.

Dr. Laidlaw thinks that the most remarkable point associated with this steady growth is to be found in the fact that it is wholly uncoerced. When Church and state were separated, it was freely predicted that the Church, as an institution would fall. Many believed that it required the state, as a pillar, to rest upon.



Evangelistic Plans After Easter. Many churches are very happy because of the unusual results which have followed this year's Lenten Program. Pastors everywhere are writing most encouraging letters concerning the work of the season. The custom of receiving members at Easter is growing in favor among Congregational churches, but there are a large number that receive members at the May communion instead of on Easter Sunday. Where this is done the pastor and his helpers have an opportunity of becoming better acquainted with those who decide during the Lenten period to unite with the church, and also of helping others to make a decision. Many pastors find it of help to plan a reception of members on Mother's Day, or Children's Sunday, or some other Sunday in June. There are always some who cannot be present at the reception at Easter and others who make a decision too late to be received then. A church, by planning definitely for a reception some time after Easter, helps the people understand that the work of the church does not end at Easter, but that it is an all-year-round program.

THE PASTORS' SECTION

A Look at My Job After a Score of Years

A PASTOR'S PERSONAL NARRATIVE

TWENTY years ago in the "White Church" of my old home town in Massachusetts, the hands of my uncle and other friendly ministers were placed upon my head, and I was ordained to the Christian ministry. A proposition to engage in work of a different sort, which has come to me at about the same time with this anniversary, suggests a new look at my job.

The lines have fallen to me in pleasant places. My first four and a half years in a small college town gave me a "college atmosphere," delightful associations with faculty and students, and an intimate friendship with the greatest teacher and the finest Christian soul I have known. The next eight years were spent with a progressive church in a growing and prosperous industrial community, where something of a college atmosphere was still felt in the presence of a large number of young graduates, a constant stimulus to the preacher and teacher. The church was also fortunate in having the business backing and management of the men active in the local industry. And now, for six years, I have been with one of the larger and more important of the country churches of our denomination in another New England State.

In these twenty years I have done my share of chafing under some of the limitations of the pastorate, notably the frequent indifference of the church, as a corporation, to such fundamental economic considerations as a living wage, suitable working conditions and proper housing for the only employee dependent upon it for his entire living, although I believe there has recently come considerable improvement in this direction, a new appreciation of the business side of the minister's life and work.

Why then, do I choose to stay in the pastorate? Well, frankly, because I like it; my training and experience have fitted me for it, if I am fit for anything; and I believe that, with all its limitations and the hardship and sacrifice they impose upon my family, we're all happier than if I were in some other work. For, I hasten to say, there are certainly other aspects of the minister's task that make it the most satisfying and rewarding a well-equipped man can undertake. There are offsets and compensations which one would not willingly forego, for any merely economic consideration.

I think first of the friendships that are mine through the fact that I have stood in the pastoral relation with so many fine folks. I am not at all sure I would qualify as a "mixer," in the popular sense. But, at any rate, I can call by name a considerable group, in every parish I have served, of whose abiding friendship I am very confident; and I do not know of a single home where I would not feel sure of a cordial welcome or into which I would not thoroughly enjoy going. I think, for instance, of that great teacher just mentioned, whose friendship followed me into my next parish with a sheaf of letters; I think of friendships represented by substantial gifts, my dependable car, a California trip, thoughtful notes with generous enclosures that have come just in the nick of time to tide us over some household emergency, many of the best books I own, letters in my file, and the annual stack of Christmas cards. I recall the homes whose children I have baptized and whose young people I have married; yes, and the scores

of family circles into which I have gone in the hour of sorrow—gone, as they know, with an understanding and sympathetic heart because of like experiences and because I knew the sources of consolation and strength. So, not only in these parishes, but now scattered throughout our own and other lands, is a goodly company of those who are my friends because of the pastoral relations that first brought us together.

And the fellowships in the service! I question whether there are anywhere finer fellowships than those that obtain in the Christian ministry. It is my disposition to seek and enjoy them. I have always allied myself with the common enterprises of the churches, denominational and interdenominational. In the organized Sunday School work, in the local associations and state conferences, the National Council and the Congregational World Movement, and in the Y. M. C. A. I have received my share of the honors and done my share of the work. In community and civic enterprises I have tried to take my part of the common responsibilities. It has all brought me comradeship with those who are working for the progress of the kingdom.

Again there is a freedom about the minister's life that is at once a joy, and it must be confessed, a temptation. True, he cannot do his work in "five hours a day, five days in the week," or in six eight-hour days, if he is a truly conscientious man. Many a week will bring no day of cessation from labor, and many a day's work will run on for twelve or sixteen hours. But if one has the strength to resist the temptation of laziness and puttering, the liberty and variety of my job are good.

I also like the wholesome cultural influences that come into the minister's life. It is his privilege to mingle with the really best folks in the community. Doors are open to him, because he is the minister, that others may enter only by reason of their financial, social, or intellectual status. With neither of the first two, and not too much of the last, I have always had entrance into the best homes.

But I have purposely left till the last that part of my work which I enjoy most—preaching. I can understand Paul's enthusiasm when he writes of the grace given him to preach to the Gentiles the unsearchable riches of Christ. The preacher is indeed a distributor of wealth. For more than twenty years, by the grace of God and the patience of the churches, I have been permitted to be of the company of preachers of the gospel, often coming to the task, to be sure, out of unfavorable circumstances and ill-prepared for the work of the hour, but always glad of the privilege and amazed at the regularity of those who have attended upon my preaching. I have met with few of the stimulating signs of outward approval that attend preaching which is either great or popular, but am convinced that, with all the limitations and personal problems that beset the preacher today, there is nothing that would hold more of happiness and satisfaction for me than the opportunity to preach. As I have reviewed the years, it is with a high sense of the privilege of setting forth vital truth, right standards, high ideals, the means by which life is to be enriched and enlarged for every believer, and of noting some evident response to the claims of Christ and his gospel.

This briefly, is how the job looks to me on my ordination anniversary and in the light of this view, I am ready, if God wills, to carry on for another twenty years; and if it turns out that my boy also shall become a preacher of the gospel I shall not be sorry. For the Twentieth Century will surely need the unsearchable riches of Christ not less than the years that have gone before and the minister of the gospel will doubtless continue to be the most important agent in supplying this supreme necessity.

THE CONGREGATIONAL HOME MISSIONARY SOCIETY

Rev. Henry M. Bowden, Director of our Foreign-Speaking Work, has been on a tour including an intensive study of our work among Mexican-speaking peoples of the Southwest.

An anonymous gift of \$450 made it possible to secure an automobile for the use of Rev. W. U. Holley, at Palestine, Texas, the balance of the cost being provided locally, and the machine is now at work. We wish to take this means of thanking our unknown friend.

George A. Andrews, D.D., pastor of First Church, Tucson, Arizona, is one of our enthusiastic and successful workers. Easter Sunday showed an attendance of a hundred and forty at Sunday School, three hundred at the evening service, and three hundred and sixty in the morning.

The University Congregational Church at Missoula, Montana, is developing surprising strength. The regular congregations are increasing, and the church is open nearly every day of the week for various activities connected with the student work. Superintendent Johnson writes that Rev. J. R. Hahn is the right man in the right place.

Rev. James F. Walker, Assistant Superintendent for Oklahoma, has accepted a call to a similar position in Colorado and will take up his residence in Denver. Colorado is rejoicing in the return to the state of one who served so long and faithfully in the Grand Plateau and Paradox country. Superintendent Sullens is to be congratulated on securing so able an assistant.

Dr. Luman H. Royce, Director of City Work, has just been conducting a survey in Southern Florida, after spending several active weeks in California. He helped in carrying out the campaign of the Wilshire Boulevard Church of Los Angeles, Frank B. Dyer, D.D., pastor, in which pledges aggregating \$75,000 were secured, a remarkable showing for a church having less than one hundred and fifty members and organized only about a year ago. Both states are full of wonderful new opportunities to do Christian work in the Congregational way.

Mr. John M. Richter, oldest employee of the Home Missionary Society, having served it continuously for more than fifty years, retired from active service April 1. As an expression of appreciation, he was tendered a reception by the young women of the office, and a handsome framed memorial, together with a substantial check, was presented to him on behalf of the Society. Felicitations were offered by Dr. Burton, Dr. Shelton, Miss Kinsloe, and Secretary Halliday, to which "John," as he is affectionately known, responded inimitably and fittingly. It is hoped that he will be a frequent visitor at the main office, now that he is enjoying a period of well-earned repose.

The Future of Congregationalism in the Intermountain District

By SUPERINTENDENT ARTHUR J. SULLENS, Denver, Colorado

Editor's Note: This was one of seven addresses delivered at the Midwinter Meeting in Chicago. "The Future of Congregationalism in the Southeast," by Superintendent L. H. Keller, and "The Future of Congregationalism on the Pacific Coast," by Superintendent G. F. Kenngott, have already appeared. Others will be published later.

THE Intermountain District consists of the three states of Colorado, Wyoming, and Utah. Colorado alone is equal in size to the whole of New England plus the State of Indiana, and each of the other two states comprising the district are nearly as large as Colorado. In order that we may be able to think of the future of Congregationalism in this great district let us first consider the present status of our work. The State of Colorado contains the largest population of the three states, has been more intensively developed, and therefore has the largest number of cities and smaller centers of population. The comparative size of our Congregational constituency in each state is indicative of the general condition of development in each state: Colorado has 13,000 Congregationalists, Wyoming 1,900, and Utah 1,700.

Taking up a brief survey of our work in the state of Colorado, we find that our strongest work is in the great city centers. Denver, with its 280,000 population, has fourteen Congregational churches, of which four have a membership of over 400 each. For the most part our churches are well located, are well equipped with buildings, and have promise of steadily increasing strength and effectiveness. Plymouth Church has recently called Dr. Percy Chandler Ladd to its pulpit and is anticipating a bright future under his leadership. First Church, under Dr. Robert Hopkin, is moving steadily forward into a place of effectiveness in the life of the city.

The next largest city in the state is Pueblo, with a population of 70,000, where we have three churches. Pueblo

is an industrial center, having one of the largest steel plants in the country employing 5,000 men. The population is more or less of a transient character and our church work encounters the difficulties usually found under such conditions. Our First Church at Pueblo is well located, has a splendid equipment, and we hope is entering upon the best period of its history under the leadership of the new pastor, Dr. Otterbein O. Smith, who has just accepted the call to the pastorate. In June of 1921 Pueblo was visited by a devastating flood which threatened irreparable damage to the future of the city, but almost every vestige of the damage done by the flood has now been removed and only the water marks on the sides of the buildings tell the stranger of those awful days when many lives were lost and much property ruined.

Colorado Springs is the next city in size, with a population of 50,000, and here also we have three churches, two of them well located and having promise for the future. Our splendid First Church, with its beautiful building and with a membership of 500, holds a strategic position in the state, not only because of its inherent strength but also because of its relation to our Colorado College. Time does not permit telling of Colorado College with its widely extending campus and many substantial buildings, its body of several hundred students, and its large and strong faculty. Here in this central city of Colorado we have one of our Congregational strongholds. Next in size comes Greeley, with its population of 15,000, where is located the Colorado State Teachers' College, which, in ad-

dition to the Normal course for teachers, gives full college work. Here we have one of our largest churches in Colorado under the leadership of Rev. L. A. Wilson. Greeley is in the center of a wonderfully fertile district. Then comes Longmont, of 6,000 population, where we have an active and aggressive church of 500 members.

Other centers of population which we occupy are Manitou, six miles from Colorado Springs, with which it is connected by fifteen-minute street car service. Here our church varies in membership, having in the winter months about two hundred while this number is swelled to seven or eight hundred during the summer months, for Manitou is famous the country over as a summer and health resort. Grand Junction, over toward the Utah boundary, with its population of 15,000, is in the center of a fruit-producing section of the state. The fruit industry has resulted in the springing up of a number of community centers scattered through the district. Plans are under consideration for the development of a "larger parish" with Grand Junction as the center, where we have an active church with good building equipment. About fifteen miles from Grand Junction is Fruita, a town of about 2,000 population, also in the fruit section.

Then there is the outstanding piece of "larger parish work" at Collbran—the "Collbran Larger Parish." Here is a little village of about two hundred people, the trading point and general community center for the Plateau Valley with its five or six hundred families scattered over a distance of thirty or forty miles. The small, inadequate church of the village has been remodeled and added to until there is now at this community center the church building, the community house, and the nearly completed gymnasium building. The Collbran work is familiar to us all. Also on the Western Slope, out toward the Utah line, about one hundred miles south of Collbran, is the Montrose Larger Parish, which is be-

ing developed along similar lines to those at Collbran, progress of which, however, has been somewhat handicapped because the whole burden of the work has been thrown upon the one pastor now on the field.

Colorado has a large number of small communities which have sprung up in the course of development of the state's resources. Some of these will, of course, die, others will increase in size and importance, many will remain small villages, and time only will tell if prophecies made have been correct. Congregational work has been established in many of these towns and communities so that altogether in the State of Colorado we have at the present time one hundred and three churches with a total membership of 12,577.

Turning to Wyoming, the capital of the state is Cheyenne, near the Colorado border, with a population of 12,000, and here we have a strong church of nearly three hundred members, with a good building. The largest city in the state is Casper, which started as a boom oil town until it has now reached a population of 25,000. For a time it appeared to be merely an oil boom town but geologists, and those familiar with the oil situation, prophesy, because of the petroleum resources of that section of the state, that Casper will be one of the great oil centers of the country for many years to come. Here we are planning to establish a Congregational church. The next largest city in the state is Sheridan, with 10,000 population, and here we have a good Congregational center. Then Rock Springs, of 7,000 population, a coal mining town with all the difficulties incidental to such industrial communities.

Passing over to Utah it will be noted that our churches are gathered around the Salt Lake City section of the state. Generally speaking, the state consists of sixty per cent Mormons and forty per cent Gentiles, while Salt Lake City consists of sixty per cent Gentiles and forty per cent Mormons. Only those who have lived in Utah and thereby



ON THE RAINBOW TRAIL, BLACK CANYON, COLORADO

gained personal acquaintance with the peculiar and difficult situation for the Gentile communities in Utah can understand the Congregational situation. In Provo, for example, where the American Missionary Association years ago established Proctor Academy, the raising of the general standards of education made the A. M. A. Academy unnecessary; the Academy passed out of existence, but our church has continued to work through the years. To state that less than ten per cent of the population of Provo are Gentiles and that ninety per cent are Mormons, with a silent but tremendously potent antagonism to our church, indicates the problem faced by our pastor. But Provo is growing rapidly. We hear of the establishing of a large steel plant there.

Salt Lake City is the great center of the state and here we have two churches—the First Church, under the pastorate of Rev. Elmer Goshen, and Phillips Church, under the care of Rev. Peter Simpkins. Both of these churches are strong in membership and have a future of effective service for the Kingdom. North of Salt Lake is Ogden, one of the largest cities of the state, where we have a good church

building and a fairly strong church.

All our churches in Utah, with the exception of First Church, need missionary care, and all, with the exception of Phillips Church, need home missionary aid financially. Mention must be made of the splendid and remarkable work being done by our joint worker under the Home Missionary Society and the Sunday School Extension Society, Miss Madeline C. Gile, who cares for a number of Sunday Schools scattered through the Salt Lake Valley. Patiently, earnestly, and continually working at her difficult task, she has endeared herself to the people of this district, and only in the eternity of God will we be able to obtain the full measure of her sacrificing work. Some weeks ago I spent a Sunday with Miss Gile, visiting the greater number of the Sunday Schools under her care—we were in Mormon communities where the little group she had gathered in the Sunday School represented all that was not under the dominion of the “dominant church.” A week ago last Sunday I was with her at a service in the Plymouth Mission of Salt Lake, where I baptized eighteen children and young people who were brought by their parents for consecra-

tion. Every general worker will sympathize with me in my desire to linger about this work and tell of the way in which this wonderful woman is touching the lives of boys and girls, men and women and homes, with the Christ touch for his Kingdom.

The only other point in Utah where we have work is at Vernal, up in the mountains of Eastern Utah. It means a week's travel to get to this most interesting section, a beautiful, fertile valley. The winter snows make it impossible to get to Vernal at all in winter so we must leave it until the summer for our first visit. Here is Willcox Academy and our Kingsbury church under the leadership of Rev. Geo. A. Downey and Rev. Paul Shankweiler, who has recently become associated with Mr. Downey.

Concluding this brief survey of the present status of Congregationalism in the Intermountain District, let me give a few statistics. I have already stated that we have one hundred and three churches in Colorado with a total membership of 12,577. Since 1910, when we had ninety-two churches with a membership of 10,443, there has been a slow but steady increase. During the same period the apportionment gifts of the Colorado churches increased from \$17,000 in 1910 to \$22,000 last year. Wyoming has twenty-six churches with a total membership of 1,874. In 1910 there were twenty-three churches with a membership of 1,259, so that here again the increase has been slow. In Utah in 1910 we had ten churches with a membership of 1,400, while now we have twelve churches with a total membership of 1,600.

I have already indicated some of the future possibilities of Congregationalism in this great district. The future of our church is bound up, of course, with the future of the district in material prosperity, and no one familiar in any wise with the resources and possibilities of these three states has any doubt about the future development. It is true that two-thirds of Colorado is mountainous, but among

these mountains are fertile valleys, and its plains have wonderful agricultural possibilities. For example, east of Pueblo extends the Arkansas Valley, extending clear to the Kansas line. A large percentage of its acreage is already under cultivation. In this valley we have a number of churches which are struggling for existence because of the serious adverse agricultural conditions of the past year; but the agricultural possibilities are there and thousands of people will make their homes there in days to come.

To the south and east is the fertile San Lewis Valley of Colorado which is being developed by irrigation, and where a new irrigation project is being constructed which will bring millions of acres under cultivation with the waters of the Rio Grande River. Not one-tenth of this valley is at present under cultivation. Farther westward and toward the Utah border is the San Juan Basin, with at least five million acres of fertile dry-farming country. Then on the western slope of Colorado, toward the northwest corner of the state, is possibly the richest and potentially the most valuable section of the whole state. Over two thousand square miles of this section of the state is underlaid with coal, from lignite to anthracite. Tests have been made which show that there are great veins affording provision for the world's coal supply for many years.

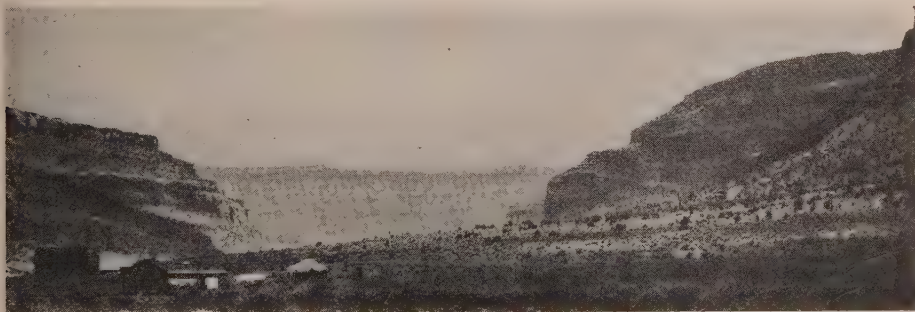
Two-thirds of Colorado is mountainous. In these mountains are seemingly inexhaustible mineral resources which have caused it to be said that Colorado is a mining state. With the development of the state's resources comes the need for railroad transportation and a number of railroads tapping these natural resources are under contemplation. For example, the Moffatt Road, which now has its terminus at Craig, will undoubtedly be pushed westward to Salt Lake, putting Denver on a main transcontinental line. Already land has been purchased for the right-of-way of a Union Pacific Line from Wamsutter to Craig. Also a

right-of-way has been purchased, and, it is expected that within this year, a railroad will be in operation to tap the resources of the San Juan basin. Just the other day a pact was proposed by seven states tributary to the Colorado River whereby the seven states, of which Colorado, Wyoming, and Utah, our three, will share fairly in the benefits of irrigation and power to be derived from the Colorado River. This pact, if signed by the seven states, will mean much for the development of the agricultural resources of the district. Development of resources means the incoming of people, which means the springing up of communities and the need for the church, and Congregationalism must bear its part in the growing work of the Kingdom.

The future of Congregationalism presents a glorious vision, but the vision can only be realized by wise leadership and effective organization. We must have a staff of workers to take advantage of the opportunities. It seems to me, as I try to handle the work of the district, that I could use to advantage immediately the work of six co-laborers, each one given a number of opportunities to develop. We cannot expect to see the progress desired in the Intermountain District unless somehow there can be provided the field force necessary. Every other denomination is at work in the district with a large staff of workers. We are not doing our share for the simple reason that we do not have the workers necessary. Our sincere desire and

hope is that immediately we may be able to have a Sunday School Missionary—two, if possible—to be our scouts in the isolated and newer sections of Colorado and Wyoming. We also hope that we may be able to have two more field men who shall be able to take advantage of the opportunities presented by the already established and growing communities.

Utah, as I have already said, presents a peculiar problem because of the "dominant church," and we cannot expect very much financial support from the local communities when our work is weak and on a purely missionary basis. Our Utah field is calling upon us to strengthen our work greatly by putting workers in the field, who, together with the missionaries of other denominations already at work, shall help in Christianizing the people of this state. There is undoubtedly a splendid opportunity in this rather newer country of the Intermountain District to push persistently and consistently the typical Congregational program, with its emphasis on religious education, independence, and fellowship, and hence we are depending upon the cooperation of all our Congregational forces to help us move steadily forward to establish a Congregationalism in the Intermountain District which will glory in its comity relations with other denominations, yet, which shall develop a sense of love and loyalty to the Congregational family and its program for service in the world-wide Kingdom of Christ.



DOLORES CANYON, PARADOX VALLEY, COLORADO

The King's Business Requires Haste

By SECRETARY FRANK LINCOLN MOORE

Editor's Note: The agreement under which automobiles are furnished home missionaries is as follows: The title of the machine rests with the Society. If the missionary uses the car three consecutive years on the field to which it is assigned, it then becomes his own property.

THE old-time home missionary, packing his saddle horse for his "circuit," has given way to the home missionary of today who cranks his machine, drives to the filling station and starts out to cover his "larger parish." We have been facing a shortage of men, but have saved our work in scores of places by giving one man more churches. This has been possible only by the use of the machine. We are living in an age of rapid transit. All life is organized to the tune of the gasoline motor.

Already generous friends have sent more than two score machines to the field. Many of these cars have been worn out and replaced by others. A large number are nearing the end of their journey. Calls for machines are coming in increasing numbers from every direction. We therefore again appeal to our friends, far and wide, to consider some of these specific needs.

Powder River Parish, Montana. The car that served on this field when the work was organized was nearly used up on account of the all but impassable roads. The old car is still in use on another field. It is useless to send a man to this great territory until we can provide a car. Superintendent Johnson writes, "With the new railroad practically assured this summer, we should speed up this important parish."

Plentywood, Montana. The state superintendent writes: "Rev. A. R. Boone is a wonder. We need to back him strongly. He must have a car for the outlying regions, which in-

clude Antelope, Dooley, Archer, Raymond, Comertown and Eden Valley. Mr. Boone will establish a real 'larger parish' if we give him a chance."

Van Tassell, Wyoming, is situated in the dry farming region of eastern Wyoming. The people who trade at Van Tassell live on ranches many miles from town. Four years ago a car was secured for Rev. Thomas Gordon, who has recently accepted



STRANDED ON THE PLAINS

a call to Council, Idaho. The man who follows him can scarcely do the work without a car. The old car Mr. Gordon will take with him to Idaho, where it will continue in missionary service.

Chatham, Louisiana, Rev. T. A. Edwards, pastor. Superintendent Ricker writes: "With the greatest spirit of sacrifice, Mr. Edwards has labored in this large rural field. From his own funds he purchased a car five years ago. The rough, muddy roads have worn it out. He most urgently needs a new car, and I hope the appeal of his devoted work in that wide parish among an exceedingly needy people will result in securing one for him very soon."

Mr. Edwards cares for the work at Equality Church, Pleasant Hill, and Union, four, seventeen and twenty-seven miles from his home. He hopes to add another preaching station soon.

Brantley Group of Churches, Alabama. There are five preaching points in this group, involving sixty-five miles of travel in making one round. Assistant Superintendent McQuarrie writes: "Rev. George H. Bell is doing a fine piece of work. This year his churches have met their missionary apportionment. There are scores of young people in his territory. His need of a car is great."

Rev. Alexander Muhonen, of Du-



MOVIE OUTFIT IN A MISSIONARY FORD

luth, Minnesota, is our representative among the Finnish people of that section. He could reach literally scores of families if he had a machine. It is so far between farms and settlements that he can do but little on foot. Here is an opportunity of rendering large assistance among our foreign-speaking friends.

Lander, Wyoming. Rev. A. T. Evans writes that he finds himself unable to pay the full price for a car but he needs a machine so badly that he would contribute a part of the cost. Lander is situated at the foot of the Wind River mountains, and ranches are to be found on a dozen little streams that break through the mountains' rim and

flow toward the Wind River Valley. But the streams are far apart and it is impossible to reach these people without means of transportation. Mr. Evans could add one or two preaching points and organize several Sunday Schools if he had a machine.

Vining, Iowa. In a radius of sixty miles there are four or five towns—Vining, Irving, Elberon, Chelsea, Clutier and Luzerne. Mr. V. G. Lizy, of Braddock, Pennsylvania, a graduate of Oberlin, has been called to succeed Rev. Anton Paulu who for a quarter of a century has served the Bohemian people of this region. There is no other Protestant work being done among these people. The national Home Missionary Society shares with the State of Iowa in caring for this work. We are asked to share the cost of a car.

Grand View, Idaho. Rev. J. E. Ingham, pastor, formerly the assistant superintendent in Idaho, writes: "My pastorate will be 25 miles wide and 75 miles north and south, with no competition of any kind. There are more than

1,500 people in this region, and I am the only minister. Some of my regular attendants come over ten miles almost every Sunday. The outside work is the major part of the work in a field of that sort." He further writes: "I walked down the Valley last week two and a half miles and should have gone as far as Castle Creek, fifteen miles, where we have three families. But this is in a haphazard way, and Mrs. Ingham should go with me, as her influence in the Sunday School is as great as mine in the church. There is no chance to hire a horse or car here. The people are splendidly loyal. Many of them have from \$5,000 to \$25,000 in their farm values, but on account of

low prices in 1920 and 1921 are still in debt.

Two more cars, urgently needed, are now practically provided for by friends long interested in the work. Although arrangements have not been quite completed, we confidently expect that these two cars will soon be secured.

The following testimonials as to what the Ford means to the home missionary are typical:

The Ford and I have gone on our regular trips every first Sunday in the month up to Lakewood for a morning service, Townsend for an afternoon service, and back to Maple Valley for the evening, making a round trip of eighty miles. With no trains running on Sundays on this line, it would take me four days to make this round and hold services in each place. Very often have I prayed for a blessing upon the head of that large-hearted man who gave us the machine.

M. C. Holmes, Maple Valley, Wisconsin.

On Tuesday I got out the old bus, a little rattly by now, but going better than ever, and traveled about thirty miles to make ten calls. Wednesday I traveled about thirty-five miles and made seven calls. Friday I traveled eighteen miles over some pretty bad roads, through four or five barbed wire gates, to the old Jim Bell Ranch on Hat Creek, where about fifty folks had gathered for a picnic. Another Sunday School in my parish, about fourteen miles north of Edgemont, had a picnic the following week, with forty people present, and I was again asked to speak. So within two weeks' time, when sweltering weather was emptying our city churches, in this sparsely settled dry-farming country, I addressed close to two hundred and twenty-five people, and mighty fine people they were too. It would have been utterly impossible for me to attend these Conference gatherings without the Ford. In the meantime I attended two other large gatherings—a Rally Day and community dinner at Provo, and a group gathering of three Sunday School Union Sunday Schools southeast of Edgemont.

Alan M. Fairbank, Edgemont, S. D.

I received the auto in June, 1922. Up to that time I had been traveling for about fifteen years by train and jitney, but mostly by horse and buggy, to my various appointments. It took a great deal of time to cover long distances. I was often fatigued

and in no condition to give my churches the service I so much desired. I traveled through rainstorms and faced the cold, bleak winter winds, and it would take an hour to dry out and thaw out before I could enter into the service. The auto came. I never dreamed that anything could help me so much in my work. I can make the long trips and not feel fatigued at all, but am fresh and ready for the task before me. I can make double or three times the number of pastoral calls I could before.

Charles W. Smith, Andalusia, Alabama.

I almost forgot to say anything about "Rebecca," and you will wonder who she is. She's the Ford you good folks sent a little over a year ago. I cannot tell you what a pleasure and satisfaction she has been to us and how she has helped us in the work. And there's another problem—to keep "Rebecca" in running order. But she's such a satisfaction to us that we forget all about the problem.

Joseph Cowman, Rockland, Idaho.

Although we have not mentioned the car for some time, we are still using it and are continually grateful to you for this gift to the field work. The little Ford gives us wide range service. It helps reach outlying stations, it carries a load to the church socials, it helps the children to get to Sunday School and social activities. It carries the Superintendents to and from the fields, it helps the pastor to call on the people, it gives him a chance to make the personal visits necessary to full decision, and is constantly busy.

Rev. J. B. Keepers, Carter, S. D.

We have traveled thousands of miles over desert sands, through deep canyons and over mountain passes. We have had great luck and a good time, and I hope we have been able to carry with us something of hope and cheer and faith in God, and to contribute a little to the great enterprise of bringing the world to Christ. Like the apostle Paul, we need to use all means to save some, and one of the means we can least afford to be without in this modern day is the missionary car. Superintendent J. H. Heald, El Paso, Texas.

So we could go on and on, multiplying instances like the above. Communications should be addressed to Secretary Frank L. Moore, 287 Fourth Avenue, New York. The average cost of equipping a machine for the field is \$500.

Under the direction of the Home Missions Council, an Every Community Survey of Idaho and other western states is contemplated during June and July. The Extension Boards will be represented by Secretary Halliday and Director Dana.



“The Way of the Transgressor”

By RHODA JANE DICKINSON, *Glasgow, Montana*

“H AVE you any Fischers?” a phrase up until now frequently heard in regions somewhat remote from the surveillance of prohibition officials, is doomed to become obsolete. For the Fischer whose goods were designated by the ambiguous term “Fischers” is spending a few months in the Valley County jail in Glasgow, having time to reflect upon his misdeeds and his payment of a fifteen hundred dollar fine.

It was an interesting visit that I made the other day in company with some friends to a certain room in the jail where the largest illicit liquor manufacturing outfit that has been captured thus far in any state was resting from its labors. The accompanying picture reveals not only the equipment necessary for the three stills, the one hundred and twenty-five gallons of contraband, but it pictures our new sheriff (center) and at his left the above named Fischer and a partner in a like offense, together with the Deputy Sheriff and State Prohibition Director, Lusk.

Our new sheriff's experience in collecting so interesting an exhibit, the circuitous routes traveled by

night, his seeking to avoid detection by day, the arrest of the violators of the law and their conveyance, together with the equipment seized, over forty-eight miles of rough roads through deep snows with four-horse teams to the nearest railway—all this makes a tale most thrilling.

But our new sheriff was born at a spot which presages deeds heroic—Lexington, Kentucky. And a man who later became accustomed to all the rigors and challenging experiences of cavalry service in the Spanish American War is going to look upon the capture of moonshiners as only one more venture in the great game he has been summoned to play.

We are becoming proud of law enforcement in Montana. Surely the “old Montana” is fast passing and glad we are to be living in the new. The stories of old days as recounted now by a few pioneer settlers yet with us seem but incredible tales, accustomed as we are to all the comforts and privileges and security of the Montana that has become new.

How much of our state's rapid changing has been due to the early

home missionary, who can tell? Many other explanations may be given by those whose judgment is accepted by many as being entirely true. But deep in our hearts we can but know that all we are enjoying today is in no small measure due to

the home missionary pioneer who patiently, persistently, though oftentimes discouraged and heavy at heart, plodded on courageously toward the goal set before him, pressing ever forward to the mark of the high calling of God in Christ Jesus.



Battling with a Cyclone in Oklahoma

By REV. JAMES F. WALKER, *Oklahoma City, Oklahoma*

ON May 21, 1922, I took the seven A.M. car for Bethel. A forty-five minute ride brought me to Edmond, and from there I started to walk to the church eight miles in the country. A large-hearted man in a Ford gave me a lift of a couple of miles and I completed the distance on foot. The appearance of the church was anything but inviting; the paint was nearly off the building; the interior was untidy and disorderly; the weeds, which grow big in Oklahoma, quite covered the spacious grounds till the whole place had the appearance of a sort of jungle wilderness.

There were a goodly number of people present and they manifested an interest that spoke of better things than the external appearance warranted. I was invited to dinner at one of the homes. While eating, a neighbor informed my host that I could ride back to Oklahoma City in a car with friends who were at their home, and I readily accepted. They were late in starting and a black cloud was rising in the west. Before we had proceeded five miles the cloud took on a decidedly menacing aspect, while at the same time our motor began to develop weakness in a corresponding ratio, and we barely reached a farm house just as the storm broke in terrific fury.

There were two ladies besides the driver in my party and they ran for the house while we took a few precautions with the car. I was the last of fifteen people to take refuge in a

concrete storm cave, and before the trapdoor closed over my head, inanimate objects were taking on activities of such a reckless nature that I was glad to get out of the way.

The cave was dark but the farmer, a thrifty Swede, had taken the precaution to place a lantern there, and we discovered that besides the farmer's family there were three young couples who had arrived at the farmhouse in a Ford touring car and roadster ahead of us.

Without the storm raged, ominous sounds suggesting that damage to property was being done. The farmer could not resist the desire to look out, and raised the trapdoor an instant; in that instant I saw three of his splendid peach trees torn up by the roots. We waited wondering if the buildings would be gone the next time we looked. In the interval one of the young chaps proceeded to roll a cigarette preparatory to lighting. In that little hole, packed to capacity, the cigarette smoke would have been stifling and I was about to protest when our Swedish host said quietly and with a smile on his lips that somehow seemed to add emphasis to his words, "I wouldn't do that in here." The untutored Swede was more a gentleman than the young dude. The rain still came down in torrents, water was everywhere and the wind was blowing such a terrific gale that it did not seem safe to venture forth. At this junction Mr. Nelson an-

nounced that the chicken house was blown away and the brooder coops were demolished. An exclamation from his wife was followed by a rush for the door. Nothing could restrain her; she must rescue her two hundred baby chickens and turkeys that were now scattered to the four winds, and I think that it would be safe to multiply that numeral by four.

A man now appeared on the outside looking more like a drowned rat than a human, and appealed for help, saying that he had his wife with their four children and his wife's mother in a Ford half a mile up the road and, to say nothing of the terrors of the storm, they were about frozen. The mother-in-law was a cripple and could not move a step without help. The man with whom I rode and I at once offered our services; the young ladies urged their "gentlemen friends" to go to the rescue also but they went not. Not three steps outside the cave did I take till I was drenched to the skin and we had to shout in order to be heard. We procured an overcoat, some blankets and a quilt from the house, and started for the unfortunate occupants of the stranded Ford. We had to fight our way in the teeth of the storm while the unharnessed elements played all of the pranks known to the powers of the air. Flash after flash, peal after peal, with deafening roar, thundered about us; trees and fences were struck, horses and cattle killed, and various other damage done. Later the finest horse our host possessed was found dead in the pasture but a few rods to one side of where I stood momentarily to rest while carrying one of the children back to the house. I had felt the shock. When we reached the car we wrapped the victims in the now thoroughly wet blankets and quilts, and leaving the father there to attend to the others, we took two of the children back to the house where the good hostess

had some hot milk ready for them and some hot coffee for the adults. My companion in the rescue work was too exhausted to make the second trip and I was much disturbed about the poor old lady up there in the storm. I went to the farmer to see if he did not have a team that I could get to bring them in with, but his vehicles were blown to pieces so that was out of the question. The rain still fell in torrents and the wind blew but the fury of the gale was passed.

I do not think the young men were feeling very comfortable by this time, as the girls did not appear to be proud of them, so they decided to push on. When I heard their plans I demanded of the fellow who drove the touring car that he drive up and bring in the occupants of the stranded Ford before he left. I had to help him put on his mud chains and get the car started and finally after it was quite dark we got the refugees all under cover.

I wish that you could have seen that kitchen. The chimney was blown down, the windows blown in, the lamps all broken but one and mud plastered over the floor till it was thick and pasty. About the room were blankets and tubs containing chickens and turkeys, peeping and peeping, sixty per cent of them perhaps coming to life after they were apparently quite dead from drowning. We men (there was no dry clothing for us) took turns in getting beside the kitchen range to dry. It was one A.M. before I felt like lying down, when I took my place beside three other men on the floor in the front room with one quilt beneath and one above for a cover and like Paul of old "wished for the day." I could not sleep for several reasons, one of which was that others were sleeping audibly and in different keys.

My wakefulness was, however, rewarded to some extent by hearing our most gracious and genial hostess

vocally rehearsing the events of the preceding hours. In her broken English she was saying, "Thank the Lord for the man with the glasses" (I had entrusted my glasses to her after my first battle with the storm).

The next morning was clear and bright, but the car we had arrived in refused to move, so we had to walk several miles through mud and water to get transportation to the interurban line. Many cars were

stalled by the roadside and we met a number of farmers seeking the insurance officials to get their losses adjusted. When I reached home, Mrs. Walker had to look me over several times to make sure I was really *me*, as my clothes looked more like a dirty mop than a suit. Many houses in the city, only five blocks away, were badly damaged, and I was very much relieved to find our own little cottage uninjured.



A Wide Awake Country Church

THE village of Slatersville, Rhode Island, is one of the oldest mill towns in America. It was



IN THE SPRING

founded by the Slater family, who first introduced cotton manufacturing into the United States, and it takes its name from them. The Slaters were remarkable, not only for their mechanical genius, but because of their interest in their employees. In a day when "social service" as such was unknown, they were concerned for the welfare of their help

and started schools on Sundays for the younger boys and gave strong backing to the establishment of churches for public worship.

The Congregational Church in Slatersville was organized in 1816. In 1818, the first building was erected, housing the school on week days and the church on Sunday. In 1838 the present building was erected. Some years later, this proving too small for the congregations, a twenty foot addition was added. The land and the buildings of both the church and parsonage were owned by the mill company, which bore the expense of erection.

Those were days of material prosperity for the church. The pews were auctioned off annually and all overseers and heads of departments were expected to bid generously. So great was the rivalry that there was usually a dividend declared at the end of the year, this being returned to the pew holders. The church was crowded at its regular services. The minister, having the strong backing of the mill owners who were also owners of about all the houses and land, could say to his people, most of whom worked in the mill. "You must come to church, or you will lose your job and your tenement." For many years the help was practically all from Protestant families and numbered six to eight hundred,

with the largest proportion English. But it is significant that in spite of the material prosperity, there is recorded the fact that for many years there was but one male member of the church. He was a man of such remarkable character and vision that he left his stamp so indelibly upon the organization that it is evident even these many years after his death.

But with the passing of the years, changes that profoundly affected the church began to take place. Protestant help gave way to Irish and then to French-Canadian, both strongly Catholic and little acquainted with New England ideals. A disastrous strike closed the mills for a long time and the successors of the old Slater family, who held no strong interest in the place, sold the village. The new owners tore down many of the old buildings and rebuilt the plant as a finishing mill. This meant that the number of those employed was about half as many as in other days. Also there was not the direct interest in the church there had been and it began to show the effects of the changes.

Before the Slater family sold the village, they deeded to the Rhode Island State Conference the church and parsonage property to be held in trust for the congregation, then very small. Led by faithful ministers, the group of loyal people kept the work alive though discouragements were many. They were unable to carry the burden alone and secured generous help from the Home Missionary Society, that friend in need, which is a friend indeed. Too much credit cannot be given to those who kept the flame alive on the altar when it would have been easier to let it die out.

A few years ago the mill property was again sold. It was run down; some of the houses were in such condition they could not be occupied; and the town itself had an unenviable reputation. The purchaser was

a young Congregational layman whose father was a Congregational minister. While he does not reside here, his interest in the place is keen and his help generous. The local management of the mill is thoroughly sympathetic and the little church has been regenerated.

The man at the head of the concern locally is a Harvard graduate, with intense zeal for the welfare of the church, and with a vision of what may be done, and he spares neither time nor energy in pressing forward. He has given vision and encouragement and has been particularly successful in the raising of funds to carry on the work. Soon after he came, the church adopted a budget far in excess of anything it had ever



IN THE WINTER

attempted. Some thought the money could not be raised, but it was and many people who had no membership connection with the church gave liberally for its work. The minister's salary was raised and the church and parsonage property put in first-class shape.

When the present pastor was called, the salary was again raised. Soon

the question of some kind of place for the social life of the church became pressing. There had never been any room for such things as suppers or socials in the church itself. The church appointed a Finance Committee, representative not only of the church but of the community and plans were made to raise the money for contemplated improvements. From the Finance Committee a Building Committee was appointed. On it were men of wide experience, some of them not members of the church, but all of them keenly interested. It was finally decided to excavate under the old building as that would mean only one room and easier care, and economy in heating. Of course there were some who predicted that it couldn't be done, but it was. The Home Missionary Society made a generous grant, the Church Building Society made a grant and loan, the local people gave liberally, and some friends outside the town lent their aid. As a result we now have a fine room the whole size of the church; have installed steam heat in parish rooms and church and a kitchen with hot and cold water, and have done it without changing the fine colonial lines of the edifice. The church was never so strong financially, and this year, for the first time in many, is not only self-supporting, but confidently expects to pay all its expenses, including an apportionment of over six hundred dollars. Under the present financial leadership it has the confidence of the people of the community and scarcely a Protestant has refused to contribute.

The material progress has not been at the expense of the spiritual. There has been a decided increase in attendance, particularly in the Sunday School, the Superintendent of which, by the way, has the remarkable record of not missing a Sunday for eighteen years. There is a big department for Primary and Beginner pupils and the number of

devoted boys and girls and young men and young women is unusual for the size of the place. There have been large additions to the membership of the church. This Easter there was a class of fifteen. Three came by letter, the other twelve are all young men and women from the Sunday School. Eight of the oldest young men are from one class, the teacher of which is the local manager of the mill, mentioned before. Surely the seed sown years ago was not sown in vain.

Our vision is broadening and the desire to serve growing keener. We want to minister to the community as a community church should, for we have the Protestant field to ourselves. We use stereopticon and moving pictures; have a fine Boys' Club cared for by two young men from the mill, and a "gym" class for girls and women, taught by a Radcliffe graduate. We are seriously considering turning our horse-sheds into bowling alleys. Frequent suppers and entertainments help provide social life and hold the community together and we are looking forward to new endeavors and activities.

One arrangement which has helped bring the people together is the division of the townspeople into "groups." Everyone who has any possible connection with the church is put on one of four groups. Each group is responsible for some big social activity during the three months assigned to it. This may be a social or supper or entertainment as the group may decide. Probably the most successful thing is the annual circus held on the church green. When I say that last year 1,002 people paid ten cents apiece to get in, and much more after they got in, a little idea of the success of it may be had. These group entertainments not only do a great deal to bring the people together, but raise five or six hundred dollars

a year for the work of the church.

We are only a little church but we are trying to fill our place in the world. Years ago the organization must have died had it not been for the Home Missionary Society. It cared for us until, after years of weakness, strength returned. And to it, and the group of

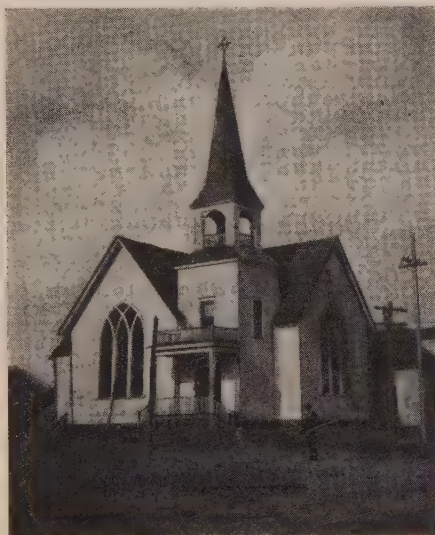
faithful ones who kept their hands to the plow, and to the new group who have given themselves so wholeheartedly to the service of the Kingdom of God, is to be given the credit, humanly speaking, for the fine progress that is being made. And we all confidently expect that "the best is yet to come."



Who Will Help Paint This Church?

THORSBY, Alabama, is almost in the geographical center of a Southern state, which will, when fully awakened to its possibilities, become one of the greatest in the land. At Thorsby, Congregation- alists maintain a school under the efficient principalship of Miss Helen C. Jenkins, and a church of which Rev. James W. Davenport, a commissioned home missionary, is pastor. The church needs to be painted. It is a good building and deserves a good appearance. Money spent in preserving and beautifying it will be expended for the

glory of God. The members are willing to do their share. They have formally voted to furnish labor and brushes if some- one else will supply the paint. It takes eighty-five dollars' worth.



NEEDS NEW COAT

This is not a part of the So- ciety's budget and so cannot count on appor- tionment but we are glad to pass on to our friends this very real op- portunity to do something worth while. Contribu- tions may be sent to Rev. E. W. Butler, Treasurer,

Thorsby, Alabama, or to the So- ciety's office, 287 Fourth Avenue, New York City.

In the course of the Lenten evangelistic campaign at Spearfish, South Dakota, Mr. William F. Ireland gave a series of sermons based on Dr. Bos- worth's "What It Means To Be a Christian," a number of his hearers being induced thereby to purchase the book for Lenten reading. On Easter Day, Mr. Ireland reports, eleven persons were received into membership, on con- fession of faith, all but one of whom were students in the Normal School. A decision day in the Sunday School helped to swell the number of the re- cruits for church membership. At the special afternoon service conducted by Mr. Ireland on Easter Day, the Knights Templars were present in a body,

THE C. H. M. S. TREASURY

CHARLES H. BAKER, Treasurer

MONTHLY COMPARATIVE STATEMENT

March, 1923	This year	Last year	Increase	Decrease
Contributions	\$14,031.64	\$28,581.68	.....	\$14,550.04
From State Societies	5,182.09	5,288.94	.....	106.85
Total	19,213.73	33,870.62	.....	14,656.89
Paid State Societies	1,839.96	4,263.80	.....	2,423.84
Net Available for National Work	17,373.77	29,606.82	.....	12,233.05
Legacies and Matured Conditional Gifts ...	\$6,314.94	\$8,915.29	.....	\$2,600.35

Twelve Months from April 1, 1922	This year	Last year	Increase	Decrease
Contributions	\$185,626.50	\$221,881.61	.....	\$36,255.11
From State Societies	72,394.71	73,823.83	.....	1,429.12
Total	258,021.21	295,705.44	.....	37,684.23
Paid State Societies	55,983.20	81,562.27	.....	25,579.07
Net Available for National Work	202,038.01	214,143.17	.....	12,105.16
Legacies and Matured Conditional Gifts ...	\$101,721.85	\$98,191.72	\$3,530.13	.....

THE many friends of the Society who responded so generously to the special appeal for help to avoid a deficit will be glad to learn that their desire was almost realized. We closed our books on March 31, having run only \$112.13 behind. If no aid had come, we should have had to add \$9,650 to that amount, for that is the total of the gifts received: \$6,650 from individuals and \$3,000 from the Massachusetts Home Missionary Society, always the faithful supporter of national work.

Glancing at the second of the tables shown above, we see that the total received in contributions from churches, other organizations, and individual living donors during the fiscal year was \$12,105 less than the year before. In legacies there was an increase of \$3,530. There was also an addition to income from invested funds, but these increases were not sufficient to overcome the shrinkage in contributions. It was only by curtailing expenditures that the slight deficit of \$112 was arrived at.

At the beginning of the year we started out with a debt of \$42,409. We go into the new year with this increased to \$42,521. Let us hope that contributions will be largely increased. Otherwise the Society will be confronted with the alternative of going still further into debt or of curtailing projected work which greatly needs to be done.

E. M. H.

The Congregational Home Missionary Society has three main sources of income. Legacies furnish approximately thirty-two per cent. Income from investments amounts to fourteen per cent. Contributions from churches, societies and individuals afford substantially fifty-five per cent. For all but eighteen states the treasurer of The Congregational Home Missionary Society receives and expends these contributions. In those eighteen states, affiliated organizations administer home missionary work in cooperation with The Congregational Home Missionary Society. Each of these organizations forwards a percentage of its undesignated receipts to the national treasury. To each of these the national treasury forwards a percentage of undesignated contributions from each State respectively. The percentages to The Congregational Home Missionary Society in the various states are as follows:

California (North), 2; California (South), 5; Connecticut, 50; Illinois, 25; Iowa, 30; Kansas, 10; Maine, 5; Massachusetts, 33 1-3; Michigan, 15; Minnesota, 5; Missouri, 5; Nebraska, 10; New Hampshire, 50; New York, 15; Ohio, 13; Rhode Island, 20; Vermont, 25; Washington, 3; Wisconsin, 10.

THE AMERICAN MISSIONARY ASSOCIATION

We wish to put on guard our readers against peripatetic solicitors for Southern schools which do not merit our recognition. Letters have come to our office making inquiry concerning one such just now canvassing among our churches for a mountaineer school. We have reliable information which advises against our putting any money in this school which is now soliciting funds in New England.



Out of a total of 55,141 families reported to the Indian Office, 44,195 live in permanent homes, 29,995 of these houses having wooden floors, and 10,964 live in tepees, tents and temporary structures.

Including the Five Civilized Tribes 298,341 wear modern apparel, and 184,968 are citizens of the United States.

Among the Indians there are 657 churches, 627 working missionaries, and 106,176 church attendants.

There are 90,448 Indian children of school age, 6815 of whom are ineligible for attendance by reason of physical or mental defects, ill health, absence from the reservation, or other reason, leaving 83,633 eligible for school attendance, of whom 62,764 are in school.



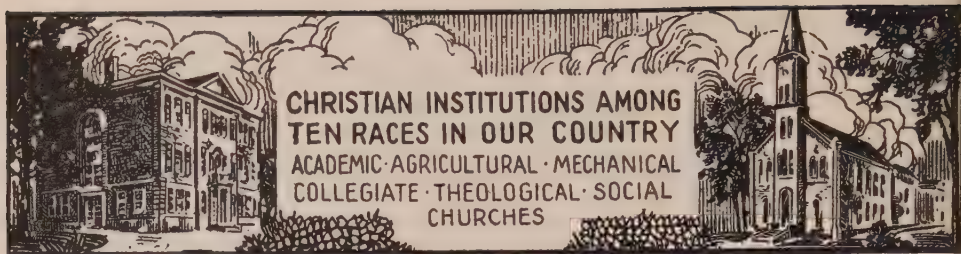
Prof. Edwin L. Clarke, a professor in Ohio University, has introduced in the department of sociology a course in "eliminating prejudice." All sorts of prejudices are studied—religious, national, racial, occupational and political. One result of the course has been the formation of the Ohio Student Interracial Conference, for the promotion of better understanding between white and colored students.



The Catholic Church in America is giving increasing attention to Negro education. According to a recent statement it has "eight special schools of more than local importance and about one hundred and twenty-five small parochial schools," with total property values of half a million dollars. Plans are under way for the opening of a new school in Maryland—the Cardinal Gibbons Institute. The Catholic Church claims a Negro membership of 250,000 in the United States.



During the past year a teacher told of this incident in her community: The children from a certain family had been out of school for several days, so she called to find out the reason. She found the mother very much excited over the fact that all the colored people were going to Africa. A ship was being prepared to take them and she did not see the need of sending the children to school any more. In another community an old woman had given an agent eight dollars of her hard-earned money to pay her fare to Africa. Are not all such things weakening our efforts to train a future citizenship? How shall we reach our people? How shall we emancipate our children from these things? So far our greatest agency is the school.



We Went to Talladega

IT was a midnight train, April 1. Secretary Brownlee said he would meet us at the station with our tickets for the route. He did meet us. He is a dependable man. It is his way.

First, to Washington, with time in the morning hours between the connections to go and pass our judgments upon the monumental memorial to Abraham Lincoln, wonderfully beautiful and Grecian. Lincoln was not a Grecian, but what would you have instead? That settles the question.

And now, a long stretch through Virginia where soon we see the peach and apple trees in blossom, the Carolinas, Georgia, and northern Alabama to Anniston—Annie's-town—a city not more than fifty years old, modern in its lay-out, with modern streets, modern sidewalks, modern buildings, in marked contrast with what we have been observing all along our way, and the absolutely Southern town of our destination, with all of the Southern characteristics which continue about as they were fifty years ago. The distance to Talladega of twenty miles is soon compassed, and the college, a mile away from the court house in the central square, received us with its hospitalities.

The trustees met the next day for their annual meeting to review the year and to anticipate the one to come with the appointments and disappointments, with appreciations for the past, and the budgets and fears for the future; these prolonged sessions, full of detail and consideration of the present and plans for the history not yet made.

The tomorrow witnessed the dedication of the Lyman K. Seymour Hall. It is just completed, a fine structure for a senior dormitory, the gift of the generous soul whose name the hall bears, finished and furnished throughout by his no less generous wife who thus completes the noble and worthy memorial. There was no equal building and provision for Yale students fifty years ago after its two centuries of life, and Talladega was but a small normal school fifty years ago.

When the dedication day came Dr. Atkins, who had come the long journey from his commanding and demanding church, gave the dedicatory address. It was an occasion to be remembered. Noble thoughts in noble words fastened the eyes of the students upon him from first to last, and caused one to realize that they had already arrived at an intellectual appre-

ciation of what was great—where strength and beauty walked hand in hand. Nor will they ever forget the telling address of Dr. Maurer of New Haven on the previous day, full of inspiration and powerful persuasion for the best and highest ideals of life. They surely cannot. It was an occasion for these aspiring students when two such eminent ministers brought the rich lessons of their wisdom and experience to them.

When we turned our faces homeward, next to the always evident poverty of the soil along most of the way with its red clay and stunted pines was evident the grading up of home conditions and appearances. The unpainted and uncared-for houses of one story and the multiplicity of cabins gave way to those of a better sort with a certain regard to outward appearances in the way of paint and front yards. The soil became better until with the loss of the foliage which we had now left behind us other ideas of home life were seen in the tidy farms and farm houses.

At last again in Washington, the most beautiful city in our entire country, with a distinction as the capital of our nation, not surpassed by any nation of the wide world.



Ku Klux Klan in the Churches

THE pastor of the Congregational Church at Almena, Kansas, writes the managing editor of THE AMERICAN MISSIONARY with indignation because of an article in the "Pastors' Section" which mentions the peril of the Ku Klux Klan and its pernicious intolerance—saying, "investigation would doubtless discover members of the Klan in the pews of our churches." The Almena, Kansas, pastor says, "You need not 'investigate' to find Klansmen in church pews; they are in every congregation and in many of our pulpits, and are the best men in the community every time. The K. K. K. is the hope of the future for our children and children's children; the safeguard of our homes, schools and churches. The Ku Klux Klan is no 'problem' for us, but is the solution of problems that confront us all the time."

What can we say to the Ku Klux pastor of the church at Almena, Kansas, except that the spirit of Ku Klux-ism is an out and out denial of the spirit of Christian brotherhood. Its masked secrecy is equally a flat denial of honest and open citizenship. Its hostility to the Jewish people and to people of the Catholic faith is unchristian. Its hooded performances are sneaking. Its nightshirt performances are vicious. It is absolutely unrighteous towards the colored people of our country. In its authorized creed it says: "It was God's act to make the white race superior to all others. The Negro was created a serf." This secret oath-bound Klan is altogether a pestilent outbreak of narrow bigotry that will have its short day of existence, and with the common sense of the people against it will wither away and perish. An intelligent public opinion will kill it. Like the "American Party" of fifty years ago, the Know Nothings, and other vagaries that waxed fat and kicked and died, this will go also, and within a very few years its present members will be ashamed to acknowledge having had anything to do with it. They should be now.

The Supreme Need

IT brings encouragement to people of Christian good will when our daily newspapers in their leaders give their readers such counsel as these which we clip from the *New Haven Journal and Courier*:

Thoughtful men and women of all faiths are bringing in their conclusions that something that does not lie on the surface explains why the world does not get on—why adjustments and composure and moral steadiness do not show themselves following the war. Business, Wall street—from all sides—comes the demand, no longer for big projects and higher buildings, but for more emphasis on duty, the cardinal virtues, character. Frank A. Vanderbilt puts it this way: "What the world supremely needs is moral leadership that will make right-minded men, and give them the true spirit of fellowship." . . .

There will be those who say "religion cannot be taught," but religion is obligation; knowledge, reflection, clear thinking go far to promote "the beauty of holiness." The mother's knee is the first and best place to take

one's bent, but it is not the only place. Parents of youths in state universities desire them no less subjected to the influence of religion and schooled to its claims than those at Princeton and Yale.

There is an inspirational side of religion that is not related to books and human wisdom; yet knowledge is not contemptible;—it is but another name for Truth, of which the Founder of Christianity was forever talking. Paul was an educated man; much of the New Testament is so profound that its apprehension calls for the exercise of the fullest intellectual power. The narrow-minded are often fearful of study, but happily the universities have in all the centuries gloried in it. It affronts nothing, but fulfills, to make religion a topic of study among the young. It is the time to plant moral concepts in plastic minds. Who will not embrace with gratitude the wise and good who point them to the narrow path of right living, of self-conquest, of a faith equal to the pressure of life and that shall make death more than a leap in the dark?



Garvey

W. E. B. DU BOIS in the February issue of the *Century Magazine* makes a scholarly and impersonal analysis of Marcus Garvey and his movement. He says Garvey lacks thorough education and has a hazy idea of the "technique of civilization"; that he erred in assuming that because repression retards a group its mere removal will "at a bound restore the group to full power." He is "inordinately vain and egotistic, a poor judge of human nature, and has the common weakness of untrained devotees that no dependence could be put upon his statements of fact; not that he is a conscious liar, but dream, fact, fancy, wish, were all so blurred in his

thinking that neither he himself nor his hearers could clearly or easily extricate them."

Garvey launched in Jamaica, August, 1914, a political, industrial and commercial organization known as the Universal Negro Improvement Association, at one time having at least 80,000 members, although Garvey once claimed over four millions. During the World War he migrated to New York and settled in the midst of the large Negro population in Harlem, probably more than fifteen per cent West Indian, and established the "Black Star Line," to be owned and managed by Negroes. This attracted attention both here and abroad through

its attempt to establish shipping trade with the West Indies and Africa. After three foolish purchases of unseaworthy craft, the enterprise was no longer able to sail, and sank about \$800,000 of the savings of Garvey's followers.

Garvey, however, has not been silent in his own defense, and in February sent out to the press an answer to his critics, and called a public defense meeting at Carnegie Hall in New York City. In his news release he said: "We of the Universal Negro Improvement Association believe in a pure black race just as our self-respecting whites believe in a pure white race as far as that can be. . . . If the Negro is to have a government of his own of any importance, there can be no better place than Africa, the land in which centuries ago he was born a native. . . . Pilgrim Fathers we had in America before we enjoyed the delights of New York, Chicago and Boston. Pilgrim Fathers we must

have if Africa is to rise from her slumber and darkness."

The significance of the Garvey Movement has grown clear to thoughtful observers as it flourished, blundered and burst. Du Bois points out that the American Negro met the test of the appearance of a demagogue—not the worst kind—but "with a program anybody with common sense knew was impossible. . . . American Negroes sat cool and calm, and were neither betrayed into wild and unjust attacks upon Garvey nor into uncritical acceptance." From another angle, Garvey has given expression although crude to the Negroes' aspiration for liberty. Had he been a man of "first-rate ability, canny, shrewd, patient, dogged, he might have brought a world war of races a generation nearer. He might have deprived civilization of a precious generation of respite where we have yet time to sit and consider if differences of human color must necessarily mean blows and blood."



When Ford Comes

By MARION V. CUTHBERT, *Teacher*

Editor's Note: Brewer Normal School of Florence, Alabama, is but a short distance from Muscles Shoals, which Ford would like to buy.

YOU wouldn't have thought it made much difference to Aunt Tiny. When life consists mostly of Mondays and when satisfaction in your word can be measured by baskets of beautifully white clothes, fragrant with cleanliness, crisp and packed without a wrinkle and when such baskets must be delivered whether or no Congress acts or refuses to act, then what signifies the coming of the wizard of the automobile world?

It was a beautiful April day. I stood by our picket fence and dreamed with the morning. The dusty road ran away in a ribbon to the horizon and awakened in me an old and aching wanderlust. I have always known that at the end of some wonderful road I should find the great adventure and perhaps this road. Aunt Tiny was

coming down the road . . . basket balanced on head, the slight lameness in no wise upsetting the perfect poise.

"Good morning," I said, "It's a beautiful day, Aunt Tiny."

"Sho is," she said, depositing the basket with one movement on the brick path. "Sho is."

"And how are you?" I asked, hoping for conversation.

"Don' feel so well this mawnin'. Rheumatism bad. All down heah," and she rubbed caressingly the affected parts.

"Rheumatism is no joke," I answered, not from experience but sympathy. "What are you doing for it?"

"Nothin'," calmly, even cheerfully.

"Why, you ought to go to a doctor."

"Um-umph. Doctah cost you a heap of money. Don' do you no good no-

way. Can't affo'd to be payin' money fo' no doctah. Ah rubs maseff a little with good oil."

"That's too bad," I said. "Have the hard times hit you, too, Aunt Tiny?"

"Dey sho has. An' liable to hit me hardah befo' dey's th'ough. All dat talk 'bout Mistah Ford—humph!"

"But he's coming, Aunt Tiny. He must come. And when Muscles Shoals booms then we'll see fine times."

"Sho will—if he come."

"I certainly shall be glad on account of the school."

"You all got a mighty fine place fer a school. Ah membahs when it fust started. Bin watchin' it evah since."

I waited, hoping for reminiscences.

"Folks couldn't make up dey mind at fust to have a school. But de A. M. A. promised 'em so much dey felt boun' to raise de odder. An' dey raise it easy. Put up dat dar buildin' in no time an' she bin goin' evah since. Ah seen a heap of chillen goin' an' comin' from dat school. Some o' 'em got chillen o' der own a-goin' now."

"Yes, that's so," I agreed. "I have talked with such mothers."

"Ah want ter see dis school a big place. Chile, you jis a teachah, but Ah've bin watchin' dis school. Ah seen her come from nuthin' and grow up an' de Lawd gwine spare my eyes to see her go on. She goin' to be like de white normal school one day. A pile o' buildings an' de young ladies an' de young men a-comin' from miles 'round. Ah see it comin', chile."

I soared. Then because the words are in the air I used them.

"When Ford comes and the town booms and ——"

Aunt Tiny interrupted with a smile, not of contempt, but of greater wisdom.

"Well, Ah sho want ter see him come if de Lawd gwine ter use him fer dis work. Den Ah sho want ter see him come." She picked up her basket and settled it once more upon her head. "But when he comes, chile, don' you fergit—de A. M. A.'s done bin!"



The Real Problem

CHANDLER NORMAL SCHOOL, LEXINGTON, KY.

By FREDERIC J. WERKING, *Principal*

PROBABLY no city of the South has maintained better relations between the races than have existed from the sixties to the present time in Lexington, Kentucky, the center of the far-famed Blue Grass region. It might also be stated with equal truth that in the days of the master and the slave there was no part of the country where there was less friction. The slaveholders were almost all Christian people, who developed a like Christian character in their slaves. Many of the older colored people state with pride: "I was brought up by Mr. ——," and their upright lives tell better than any words that their master was indeed a true man. It is related that in such families the little black folks and the little white folks all received the same training. Both master and slave knelt

together at the family altar, and both attended the same church services. True, the slave did not get educational advantages, but his training developed Christian character, which is a marked characteristic of the older generation. No doubt it is due to the fact that both white and colored were Christians in the old days that the foundation for good relations was laid which exist today. Almost at once there was co-operation between the white and the colored. Aided by their white friends, the colored people erected churches. In the course of time public schools for the Negro began to appear. Probably no city in the South has developed its public schools more than Lexington.

But the trend of the races here, as elsewhere, is to live apart. Instead of living in close relations as in the old

days, now the white man has his part of the city and the colored man his. A large part of the servants do not even remain at the homes of their employers except during the hours of employment. It is an exceedingly rare thing for a colored person to attend a service in a white church and it is even rarer to find a white person at a colored church. The separation is so complete that a child may grow to manhood or womanhood without having contact with a white person, for he lives in a Negro neighborhood, he goes to a Negro school with Negro teachers, he plays in a Negro park, he attends a Negro Sunday School and church and the separation continues through life. The separation has brought with it a problem which does not appear on the surface, and which the ordinary observer would not be likely to discover. Only intimate acquaintance with the people reveals the sad lack in morals, which any number of schools and all the equipment of the country cannot make good. The outside of the platter is clean but—! Mere school buildings and equipment will never build character. It fails here in Lexington for an overwhelming majority.

The three institutions, the home, the school and the church, which are largely responsible for the development of right habits, are in very large majority not functioning properly. Let us consider the reason for this. As a rule both father and mother are obliged to work all day to provide for the needs of the family. The children are, therefore, left to their own devices except when they are at school. It hardly needs another word of comment as to why the children lack in morals. If we add to this the fact that many of the parents grew up under similar conditions, the condition is made even less hopeful. After our experience here of ten years, the more we are appalled

with the almost daily revelations of the low moral status of a large part of the colored people.

The leadership in the schools is far from strong. Here again the contacts which a large part of the teaching force have made have not produced in them that strength of character which is required to lead children to form right habits.

Much the same condition exists in the churches. Even a large part of the ministers are not fitted for leaders. The ministry is not their business, for they are tradesmen or perhaps day laborers six days of the week. The services which they conduct are of practically no help to moral or spiritual uplift.

Nowhere in the round of their experience do the rank and file meet sufficiently strong leadership to influence them to form right habits. Even under the favorable conditions for the colored people which have obtained in Lexington for two generations there has been little advance in morals. Now and again one may find some outstanding individual who is an exception to the rule. Almost always investigation will prove that he has acquired his strength through contacts in a missionary school. All this leads us to one conclusion. As at present conducted neither home, nor school, nor church is meeting the real need of the colored people. Their leadership is yet too weak to solve their greatest problem, that of building character. They must still look to the white race for help, and since this help can come only through missionary institutions, these must be maintained in the largest possible numbers. With Dr. Haynes in his splendid book, "The Trend of the Races," we would say, "*This is the clarion call to the churches*" to continue to provide this type of education. The need is constantly borne in on us.

Mound Bayou, Mississippi, has not had a jail for the past twenty-five years. Mound Bayou is a Negro town with a \$50,000 school, hospital, bank, Negro citizens only, and Negro city officials. "People are too busy to get into trouble," says Isaiah Montgomery, the founder.



CARPENTRY CLASS

Good Tidings from Straight College

By GERTRUDE H. WYLIE, *Teacher*

THE handful of corn Straight College has been planting these past years is seed-corn, the values of which no earthly arithmetic can compute.

New Orleans provides seventeen graded schools for its Negro population of one hundred thousand. The Negro teachers of these schools are employed by the city, and are paid a slightly smaller salary than the teachers in the white schools. But where does the city find these teachers? Of these seventeen schools, at present,

eleven have principals or vice-principals who are graduates of Straight. The total number of Straight teachers in these schools is ninety, and where Straight teachers go her education goes; her refinement and her Christian spirit. These principals and teachers say they owe to Straight the best they have to give.

Into the V. C. Jones School pour daily a thousand children. So crowded are they that four grades are forced to use rooms in two poorly appointed dwelling houses near by. There is no room sufficiently large to hold all the upper four grades, so that the adjoining mission, the Beecher Congregational Church, is used as an assembly room.

We are often asked what the Negroes do to help themselves. Here is the answer. The location of the V. C. Jones School was bought by the Negroes of that community, and presented by them to the City School Board. The Board erected on the site the present temporary structure. The grounds are commodious, furnishing ample playgrounds. In time the city will erect a permanent building.

A recent incident shows the purpose of the citizens here toward the Negroes. A finely equipped school



STRAIGHT COLLEGE CHOIR

building was erected on a location where for forty years the city had maintained a school for colored children. A new management refused to allow this building to be used by the Negroes. At once, such a protest arose all over the city from the white friends of the Negro that the school was obliged to be reopened. At this reopened school, the principal and ten teachers are from Straight College.

The Negroes are very eager not only for their own children but for the children of others. At the V. C. Jones School I found that a Mothers' Club by day and a Parents' Association by night were doing a great deal for the needy children of the school. Some of the children had come from plantations, and needed every kind of consideration. The Mothers' Club furnishes shoes, clothes, books and recently raised \$108 to supply milk for underfed children. When it was found that so large a fund was not needed, the remainder was appropriated to care for the defective eyesight of those who could not otherwise secure glasses. Through the Mothers' Club the devoted principal is teaching ignorant mothers sanitation, the care of their babies, and the proper supervision of their children at home.

No one can step inside such a school, which is but a sample, and see the devoted energy of its teachers without feeling that Straight is multiplying her seed sown in this broadcasting of her ideals. Straight means so much to these teachers that often, as one is doing now, they put other students through Straight at their own expense. Straight College is fortunate in having

its Daniel Hand School with its first six grades where Straight normal students have practice work. So excellent has been the work that the State Board now grants these graduates a state certificate on the basis of their Straight normal diplomas. The field for such graduates is large in Louisiana, and what they are doing in New Orleans is being duplicated many times over in outlying districts. In some places, as in Erath, Louisiana, one Straight man has not only built a church, but has also built and organized nine Rosenwald schools in one parish. Sprinkled throughout the state are just such devoted Straight men sowing the seed.

Is it any wonder that the college is eager for a larger Straight? And now at last the whole constituency of the college seems to be drawing a long breath, as a thirsty pilgrim at the scent of an approaching shower. Our new president, Dr. J. P. O'Brien, with his wife, who has won our hearts, has taken the reins in hand so gently yet so firmly that he has gained the confidence of the whole community. The college, under the new administration, has caught a further vision of new equipment for greater efficiency. To this end a novel venture has struck the city, a drive for ten thousand dollars for Straight—among all its interested friends, both black and white. At a recent alumni meeting, where this project was first discussed, seven one hundred dollar pledges were made on the spot. Several pastors of white churches have spoken at our chapel recently, and promised their cooperation.



A Token of Love

THE following letter from Principal Ricks of Lincoln Academy, King's Mountain, North Carolina, is interesting for two reasons: (1) The Principal is a product of the A. M. A. (2) The school which started years

ago in the mountains for the colored people could not have raised any money whatever. Everything has been developed. The splendid offering shows what this development has been. The school has done wonderful work.

King's Mountain, N. C.

My dear Treasurer Gaylord:

Enclosed please find our check for \$177.18, the amount raised by the day school as a Lincoln Offering for the A. M. A. The Sunday School, and church, composed mostly of students and teachers, in addition, raised \$28.03. This will reach you through Dr. Lawless' office. To raise \$205.21 demanded a big effort on our part. It is only a small token of appreciation of what the Association is putting into Lincoln Academy and the rest of the work.

Fired by the principles of Lincoln and the A. M. A. our school strained every nerve to raise this offering. To do so we sold peanuts, ice cream, doughnuts, pop, chicken sandwiches, eggs and milk. Personal subscriptions were solicited and several classes entertained. The school membership rallied by classes and you would have been delighted to see the enthusiasm.

We send this as a token of love for the A. M. A. for Abraham Lincoln, and for Lincoln Academy.

(Signed) W. EDWARD RICKS.



Blanche Kellogg Institute, Santurce, P. R.

By ANNE M. TODD, *Teacher*

NOW that mid-year examinations are in the past, and every one is breathing more freely, Blanche Kellogg Institute is settling down to hard work on the new term schedule and hardly has time to remember that with the coming of June it will lose four fine senior girls.

During Christmas vacation the teachers of B. K. I. had the opportunity of driving around to several of the inland towns from which our girls come. It might be of interest to learn of the kind of homes from which they come. While passing by a grocery store in a small village, a young man, immaculate in his blue serge suit as compared with the white linen or cotton worn almost exclusively, hailed us, ran up to the car and beamingly asked if we could carry him and his suitcase a short distance down the road. Since the car is a Ford of course there was room for one more.

The boy introduced himself as the brother of one of the Congregational girls in our school, for he knew us, and insisted that we stop a mile farther on because our pupil was there visiting her sister. You might be interested in the little incident which happened on the way. The suitcase, tucked in the back of the car by us, accidentally opened so that we could not help seeing that the sole contents of the very

respectable case was one lone shirt. Filipe (Phillip in English) pays as much of his sister's expenses as he can earn by working in a little dry goods store in San Juan.

The house was of the better class of village houses, which is not saying much. A shingled roof in place of thatched, unpainted boards instead of squares of rusted tin for walls, and two rooms inside; all this signified that the family was one or two steps removed from misery. Contrary to custom there were no shrubs nor flowers in the front yard, only bare soil.

Within, the mother was caring for a tiny new granddaughter. The front room possessed one bed with a hand-drawn work spread, edged with 6-8 inch hand-made lace of Carib Indian design. Several chairs and a rope hammock thrown in one corner completed the furnishings. Hammocks take the place of beds for the majority of people. Hanging on the peacock blue walls are one or two tropical scenes, done in oils, of brilliant green palms growing on a brick-colored slope, waving their plumes against a murky sky. Enlarged likenesses of family relatives helped cover the remaining wall space.

Hospitality as genuine as that of the New England housewife required that we must have a bit to eat before finishing our drive, so from the meager

but clean larder a bit of food and a "bat d nole" was soon forthcoming. For cooking, charcoal is burned in cast-iron stoves which look like an anvil turned upside down and hollowed out. It gives a hot fire with practically no smoke after the coals are once lit. Food is usually fried or boiled, since baking is out of the question on such stoves.

Not a book or newspaper was in evidence, so one can readily under-

stand that whatever education the children get comes solely from school books. Women spend their spare moments lace-making or doing fine hem-stitching and drawnwork.

All of the girls do not come from such good homes as this, especially if they live in the larger towns, while one or two come from the "best families" of the island; however, it is, perhaps, as fair a picture as one can draw of the average home of our girls.



Pleasant Hill Academy

By EMMA DODGE, *Teacher*

PLEASANT HILL ACADEMY, Pleasant Hill, Tennessee, is still on the map, and very much alive. We have a splendid group of 180 students and the school work is progressing nicely. Our literary societies are accomplishing wonders, and every student is doing his part to make the programs a success. One of the two societies gives a program every Friday afternoon. Then on every other Friday night we have a program by the historic Athenaeum Literary Society, which includes the whole school in its membership. From this society have gone out in former years many who have been active and useful in public life. The two societies, each of which contains half the school in its membership, strive with each other in the giving of good programs. Our students are full of fun and are by no means stolid, even though we do wish at times that some of them would shine more brightly when it comes to hard thinking and steady application.

Practically all of our students earn part of their expenses by doing necessary work about the school grounds, farm and buildings. For the boys there are cleaning up, milking, repairing, janitor work, etc., while for the girls there is work in the laundry, in the kitchen and in the dining room. However, none of our boys are above peeling potatoes or washing dishes when occasion demands their assistance.

We wish you could come down to our school, and see some of our activities. Perhaps you arrive on a Wednesday afternoon, just as the seventh and eighth grade boys are rushing out of the Academy on their way to the tool room. Having found such tools as they need, they go to an apple orchard to prune the trees. How they enjoy climbing up and pruning to let the sunlight in. Or suppose you arrive just in time to hear the other section debating on some subject related to farming practice. Some of these same boys have recently elected cooking as an extra, and if you were to visit them, perhaps they would let you sample some of their cake or pudding, for with them the proof of the pudding is in the eating.

There wandered into the Administration Building some three weeks ago a dirty, ragged boy, ten years old only, who said his name was Jesse McC—. He was looking for a place to stay. He had evidently just come up without any home training or care. With threats of industrial school hanging over his head, he left his home and found a temporary shelter with a very old couple who live about two miles from the school. He could not stay long there, for there was not enough food to go around, so he came to the school. We could not do otherwise than to take him in, and he has shown marked improvement in every way.

He tells us that he is one of twelve children, and that "Pap has twelve more by his first wife." His case brought out a great deal of tenderness from the other boys in the hall. They helped bathe him, and provided a change of clean clothes, and even provided him with marbles so that he could play the favorite game of these spring days. They were careful not to embarrass him, and when the matron put kerosene on his head to destroy certain little creatures, they told him it was a new kind of hair tonic they all used to make their hair lie down. He is bright and attractive and his face lights up at the least word of praise. He is quickly adapting himself to the

ways of boarding school although he had to learn the way of decent living. He is anxious to learn, and begs the matron to play at "fishing for words" with him. He brings books from the school library which he likes to listen to, and he is especially fond of poetry. He never takes his eyes from one's face when listening to "Hiawatha." The new environment is most wonderful to him—a new world—and he is already dreading the approach of summer when there will be no school. He wishes to stay at the school and work for his keep. What his future may be, time only will tell, but surely he is "One of the least of these," and we can leave results to the Master.



Brewer Normal School, Greenwood, S. C., and a Character

HE began his career at Brewer with a lie. He dressed well, was courteous, cheerful, venturesome. The teachers liked him, and the girls. It was his first Sunday night after a walk into the country that he came into the office. His clothes betrayed him and to the painful question, "Have you been smoking?" he replied, "No, sir."

He was kept in the school and given another chance. Again the painful question in the office, he confessed his absence from the campus, having started in pursuit of straying cows and himself strayed into a nearby store. As prompt as upon the earlier occasion was his answer, "Yes, sir, I smoked," and he decided the nature of his punishment and stayed upon the campus for three weeks except to attend church.

The entire care of the poultry was given to him. He could eat eggs, raw, and hide the shells—and he did, but he did more. At the bottom of a recent monthly record card stating the amount of food consumed by chickens, the number of eggs delivered, and other items, was a voluntary and self-condemnatory statement, "For private use

of (giving his own name), six eggs." He still feeds the chickens and still cares for raw eggs but he is coming to care more to live and eat in the open, and with others is trying to put trustworthiness above tobacco smoke and honesty above raw eggs.

All the boarding students answer each week in writing, fifteen questions covering the life of the previous week, their use of the Bible, their conduct, the thoroughness of their work, their part in the good order and cheer of the home and the school, their measure of unselfish and voluntary service, the cleanliness and neatness of their rooms and personal appearance, their care in saving water and lights, their use of spare moments, their promptness to meals and classes. Twice a week the students conduct the nightly family prayers at the supper table, under the auspices of the Sunday School Tuesday night, by the Y. M. C. A. on Friday night.

The girls find great help in their two voluntary clubs, the H. I. and the Inner Circle. The symbol of the H. I. is the ivy leaf, ivy carrying the challenge, "Is victory yours?" and at the

close of the day, the answer, "Vim," V. I. M. (victory is mine). The special feature of the Inner Circle is the twilight devotional service when the hearts of the students and teachers get very close to His.

Except the four girls who earn all their schooling, two by cooking, two in the laundry, all the girls rotate in doing the housework under the supervision of the preceptress. This includes care of sinks, washing dish towels, mopping floors, setting tables, preparing meals, and waiting upon the teacher's table. The girls learn to make their own dresses and do much of the mending of the boys' clothes, not always with such success as to evoke the ungrudging gratitude of the wearers.

The boys care for their own rooms, enjoying very much the use of warm water shower baths, and think scrubbing floors with garden hose and brooms a great advance over crawling on hands and knees with the old fashioned scrub brush. Most of the repairs on the buildings are done by the boys, replacing decaying floors, patching broken plaster, calcimining inside walls and painting the outside of buildings. The sudden cold snaps keep one or two boys well trained in the repair of broken water pipes. Several of the boys are learning to keep "tin lizzies" moving, to replace broken gears, to solder leaking radiators, to correct short circuits. Numerous tables and benches in daily use are made by the boys. The farm work includes the rebuilding of soils, the

planting of flowers, the care of trees and stock, the rotation of crops, the curing of sweet potatoes and such manicuring as eliminates listlessness, indolence and waste of time on the part of the workers.

The baseball team is a tonic to scholarship and ethics while at the same time fostering the school spirit and interscholastic friendliness. Before every game the names of the players are sent to the teachers and unless the boy's record in scholarship, conduct, care of rooms and outside work is satisfactory he is debarred from the game, the whole school knows it and suffers if he is a good player.

School is serious business with some of the children. Most of them receive financial aid in return for extra work. Parents bring wood, potatoes, meal, eggs, meat, canned fruit, to help pay school bills. Some parents bring excuses, which do not move much sugar at ten cents a pound. Two cows are boarders at school, the proceeds of their milk, above the cost of feed, being applied to school bills.

Yes, it all pays because to some Christ becomes real and dominant, and ideals of integrity, habits of industry, care and skill in doing one's work well and promptly, high purposes to serve in difficult places more and more prevail. The teachers are an earnest, happy company, friends of each other, loved by the children, "good sports" in the hard, glad game of helping others to press toward the goal unto the prize of the high calling of God in Christ.



Willcox Academy, Vernal, Utah

ONE young Mormon girl rides five miles on horseback each morning to school, no matter if the thermometer registers several degrees below zero or the snow many inches deep or the mud halfway to her horse's knees—none of these things prevents her coming. She lives in a small, three-room house, and cares for three young sisters. Her

mother died several years ago, and her father married a young woman who would not care for his young children, so he pays their bills, but has no fatherly interest or care. Just now the oldest girl of seventeen is very sick with pneumonia.

Numbers of our students, who come to us from very poor homes, away out

PACIFIC SCHOOL

OF RELIGION

over the desert, are willing to work for their room and board. This takes most of their spare time, and yet they are so earnest in their efforts that they are making great progress in our school work. One of them won a free scholarship this year. A fine boy (from a Mormon home) said recently, "I love Willcox school so well that I am sorry I am to graduate next year." One Mormon mother said to me, "My children have never attended any other school, and I mean that they never shall attend any other." I could cite many cases where the errors of Mormonism have been gradually and surely punctured by the quiet influence of

Willcox Academy, which is the only school in the country, the only one for over one hundred miles in all directions, that fits its students for college.

Without Willcox Academy, all students would be obliged to attend the Mormon Academy, or go away from home, perhaps one or two hundred miles, and attend school; even then permeated with Mormonism, for even our public schools all over the state are more or less under a secret Mormon influence. Every dollar spent on the work at Willcox brings incalculable returns in awakened and enlarged human lives. Oh, it is good to see these splendid boys and girls grow!



Lincoln Normal School, Marion, Alabama

SUCCESSFUL, we consider our year's work for the colored people in our school. From the first day of school in October up to the Easter vacation, we feel that there has been an unusual spirit of determination among our 450 pupils. This may be largely due to our faculty of earnest Christian workers.

It was a great joy last October to move into our new home economics building, named Woolworth Hall, in honor of Mrs. W. S. Woolworth, who has been a generous friend of the school for many years, and who made this building possible. This building for our girls' industries had been a dream for many years, and when it became a reality we had to rub our eyes to be really sure that it was no longer a dream.

In Woolworth Hall, there are rooms for six teachers, a guest room, teachers' sitting room, and rooms for the Senior and Junior girls of the high school. There are also a dining-room for teachers and a large sewing room and a well-furnished kitchen where large classes can be accommodated; in the basement, a lunch room where pupils can be served with good lunches for a few cents, a girls' gymnasium where the girls can meet and play and

drill for public work. The building is heated by steam, and has all the modern conveniences.

We are glad that our girls can have some of the conveniences of life before they leave our school. Every Senior girl will testify that this new building with its comforts has been an ideal of what a home should be. All the work of the building is carried on by these girls. They cook for a family of twelve teachers, scrub, sweep, clean and keep in order fifteen rooms, two bath rooms, halls and stairs, thus being trained in whatever belongs to a well-regulated home.

Our boys had no small part in erecting the building. They did all the excavating for a basement, removing more than five hundred cubic yards of earth. It was hard digging, but students of our school are willing to do things that are hard. All the outside painting and inside decorating have been done by them, the woodwork stained and varnished, the floors polished; and the quality of the work has been pronounced first class.

We are now giving our attention to our boys' industries, and hope to make them as attractive as those of the girls. All the boys from the fourth grade up are taking bench work in the shop. We

have recently installed new machinery which will enable us to prepare our own lumber for the bench work. The same engine planes and dresses our lumber, grinds our corn meal, and saws all our wood. It is a pleasure to see the enthusiasm of the boys for such work, and we hope to add more tools and put in more benches. Our boys are taught iron work, painting, kalsomining and plastering besides doing all the repair work on the buildings.

We are trying to train our pupils in the four H's, the head, the hand, the heart and health. Health has been carefully taught in our elementary school. The pupils in all the grades have enjoyed a trip to Healthland, making stops at Bathtubville, Hot Soup Springs, Fresh Air Junction and Milky Way.

The project for our boys for next year is the building of a dairy barn under the direction of our mechanics. Our greatest need now is this barn for our dairy cows in clean, hygienic quarters which will present a good demonstration to our country boys. All the

material for this barn will be obtained on the farm as we have cut the trees in our own woods. After being sawed at a local mill, they will be planed and prepared in our own shop, thus reducing the cost of the building more than half.

Our Seniors have had the theory and practice of teaching in an ungraded room, besides observation lessons in other grades. The grade of our work in the high school and department of Pedagogy has been inspected by the State Board of Education, and pronounced of such a high character as to warrant the issuing of state certificates to our graduates without the usual examination.

In May we will graduate twelve young men and women who are going to be workers of no mean order among their own people. They will receive diplomas not only from our high school department, but also from our Bible Training Course. They will be well prepared to teach in our public schools and also in the Sunday Schools of their own churches.

IN MEMORIAM

WE have received intelligence of the death of Rev. Newton I. Jones who for two years was principal of the Blanche Kellogg Institute in Porto Rico. Dr. Jones came into the work of the A. M. A. after a happy pastorate of eight years at Thompson, Connecticut. His service in the Association was marked by ability and devotion.

Dr. Cornelius Wortendyke Morrow, dean emeritus of Fisk University, died at his home in Nashville March 28 after a week's illness of influenza and pneumonia, aged 78 years. Dr. Morrow had been connected with Fisk University for more than twenty years. He was a graduate of Columbia, class of 1876, and three years later he was graduated from the Union Theological Seminary. He was ordained a Congregational minister in 1885, and after fifteen years as a preacher and pastor in Connecticut went to occupy the Chair of Philosophy at Fisk University. He was a life member of the American Missionary Association, of the American Board of Commissioners for Foreign Missions and several other missionary and religious bodies. He was a regular contributor to religious and sociological periodicals. His influence as a Christian educator was largely felt and he will be greatly missed.

THE A. M. A. TREASURY

IRVING C. GAYLORD, Treasurer

We give below a comparative statement of the receipts for March and for the six months of the fiscal year to March 31st:

RECEIPTS FOR MARCH

	Churches	Women's Societies	Individuals	Total Donations	Legacies	TOTAL
1922.....	11,051.42	3,397.18	5,521.28	19,969.88	4,662.40	24,632.28
1923.....	8,310.64	2,615.38	13,467.45	24,393.47	5,449.41	29,842.88
Increase.....	.....	.....	7,946.17	4,423.59	787.01	5,210.60
Decrease.....	2,740.78	781.80	.....	.....	.....	.....

RECEIPTS SIX MONTHS TO MARCH 31

Available for Regular Appropriations:

	Churches	Women's Societies	Individuals	Total Donations	Legacies	TOTAL
1921-22.....	136,752.51	48,196.27	4,761.90	189,710.68	26,239.24	215,949.92
1922-23.....	136,063.92	50,524.07	4,479.66	191,067.65	26,810.02	217,877.67
Increase.....	.....	2,327.80	.....	1,356.97	570.78	1,927.75
Decrease.....	688.59	.....	282.24	.....	.....	.....

Designated by Contributors for Special Objects Outside of Regular Appropriations

	Churches	Women's Societies	Individuals	Total Donations	Legacies	TOTAL
1921-22.....	2,920.72	2,615.44	36,032.41	41,568.57	800.00	42,368.57
1922-23.....	3,496.21	2,306.32	39,440.57	45,243.10	.....	45,243.10
Increase.....	575.49	.....	3,408.16	3,674.53	.....	2,874.53
Decrease.....	.....	309.12	.....	.....	800.00	.....

SUMMARY OF RECEIPTS SIX MONTHS

RECEIPTS	1921-22	1922-23	Increase	Decrease
Available for Appropriations.....	215,949.92	217,877.67	1,927.75	.....
Designated by Contributors.....	42,368.57	45,243.10	2,874.53	.....
TOTAL.....	258,318.49	263,120.77	4,802.28	.....

THE DANIEL HAND EDUCATIONAL FUND FOR COLORED PEOPLE

RECEIPTS FOR MARCH, 1923

Income for March from Investments.....	\$7,429.33
Previously acknowledged	28,467.39
	\$35,896.72

FORM OF A BEQUEST

"I give and bequeath the sum of.....dollars to The American Missionary Association, incorporated by act of the Legislature of the State of New York." The will should be attested by three witnesses.

CONDITIONAL GIFTS

Anticipated bequests are received on the Conditional Gift plan; the Association agreeing to pay an annual sum in semi-annual payments during the life of the donor or other designated person. For information, write The American Missionary Association.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY

The Congregational Church Building Society will celebrate its Seventieth Birthday on May 11 of this year of grace, 1923. That is this very month.



Thanks for your birthday congratulations. We should be perhaps a little prouder and happier if it were our Diamond Jubilee, but we can wait for that five years more. When that time comes we may invite you to a family banquet to celebrate the occasion. At the right moment some one will bring in the birthday cake with seventy-five blazing candles on top, and we hope that seventy-five persons will blow out the candles with a wish for the Helping Hand Society, each wish being for \$10,000 in its treasury for church equipment and each wish accompanied by a check.



Nothing extravagant about that. The amount would be not much larger than a year's receipts, and the appeals for aid now so far outrun our ability to respond to them that applications are kept waiting many months before they can be reached for response. What a fine thing it would be for the loyal and earnest churches of our denomination, intent on the most efficient service for the advancement of the Kingdom of our Master, to celebrate the Diamond Jubilee of this Society in 1928 by creating a fund which would enable us to respond promptly to every cry for help.



Meantime let us work for the full apportionment for this and all the other national societies. And while we are working, let us rejoice together in the record of the seven decades just closing. They show a noteworthy development from a feeble infancy to a remarkable strength which places us in the third place among all similar denominational church building agencies. In city and country, on prairies and mountain sides, for whites and blacks and strangers of many nationalities, in more than fifty states and territories and on islands of the Atlantic and Pacific, it has helped to erect 5,343 houses of worship. It has promoted homelife by parsonages that shelter 1,472 ministers' families in all parts of the country. It has rescued many churches from death or sore disaster, pulled them out of debt, saved them in emergencies. And it finds the demand for its special service today much greater than ever before.



We are profoundly grateful to Almighty God for his guidance and help in this steady progress through the years. The Society has proved itself an important factor in his great work. Not only has it helped the needy churches; it has helped all the other benevolent societies. It has developed sources of supply for our great common work. It has never had a debt. It has put more than ten million dollars into church plants, and it is busy every day trying to make this a truly Christian Republic.

Music in the Church

By SECRETARY CHARLES H. RICHARDS

ONE may hear good singing in many churches. From the Pope's choir, in St. Peter's, to Dr. T. C. Edwards' choir of fine Welsh voices in Edwardsville, Pennsylvania, from the splendid chorus of a hundred and fifty in Oberlin to Clarence Dickinson's smaller group of picked, trained voices in the Brick Church, New York, one may be thrilled and inspired by the music of the church. Yet in many churches there is great room for improvement. How can we make the service of song in the sanctuary more satisfying and effective?

What Is the Music For?

Music is the language of emotion. It has its intellectual features, of course, but primarily it is to express and kindle feeling. It is to awaken in us sentiments of worship, aspiration, noble desire. It is to voice our joy and our hope, our praise of him in whom we trust, our intense longing for a true and worthy life. Many of the old didactic hymns of a former generation have disappeared from use because they were little more than versified teachings of dogma instead of songs of the heart. Whatever the music of the church, whether instrumental or vocal, its aim should be to awaken devout feeling, to kindle the noblest emotions, to express our praise, our joy and our devotion to the noblest life.

Strong Leadership in the Song Service

The organ is the king of instruments. Not every church can command the full regal splendor of this instrument at its best. It may have to depend on the piano or reed organ for a time, till it can save up money enough to buy a good pipe organ. When that is procured the organist should constantly keep in mind the religious purpose for which his preludes, postludes and offertories are to

be played. No music can be too good and no artistic skill too fine if the player keeps steadfastly in view the spiritual end for which it is to be employed. It is not to dazzle or entertain but to inspire and uplift those who listen.

It goes without saying that the instrumental leader of church song should have such thorough mastery of the keys that he will play the music exactly as it is written. Some unskilled players think it enough to hit the highest and lowest notes correctly but extemporize the harmony by guesswork. Of course, this makes havoc of the music. Take pains to play the music precisely as it is written if you wish an inspiring result.

But valuable as is the instrumental leadership, it is the human voice that stirs others into singing. And it should be in such volume and given out with such vigor and precision that its contagious power gets everybody to singing. Of course, a precentor may suffice for a time. Dr. Howard Crosby's congregation was led for many years in its hymn singing by a single strong, sweet baritone voice. Dr. Talmage had his huge congregation led by a cornet. But that is a very imperfect sort of church music. Some of us who used to belong to an old-time quartet thought very well of ourselves because of the favorable impression we fancied we made upon the congregation. But we are very thankful that the quartet is rapidly disappearing from our choir galleries because it is entirely inadequate for producing the finest effect in church music. The very best quartet cannot render properly the modern English or American anthems, nor can it lead the congregational singing as effectively as a good chorus.

Have a Well-trained Chorus

There is something very appealing in the blended voices of a large group

of singers. Without question the ideal leadership in the service of church song is a well-selected chorus of from twenty to fifty voices or more, with a good quartet at the center for the solo or special parts. Go listen to the singing in the First Congregational

Church in Madison, Wisconsin, or the New First Church in Chicago, or in our First Church in Washington, or to Harry Shelley's choir in Dr. Cadman's Church, in Brooklyn, or to scores of other good choirs. They make the music of the church a delight and an



CLEVELAND, OHIO, PLYMOUTH CHURCH OF SHAKER HEIGHTS
THE NEW SKINNER FOUR MANUAL ORGAN

inspiration. Do not say this is a luxury for the rich city church, but not for the rural church. Any church may have it by taking pains enough. One minister in a run-down church gathered the children and young people of the neighborhood and presently had a choir of one hundred and six, singing simple but beautiful music. The result was seen in the fivefold increase of his congregation. In our English churches the choir of sixty or more is often seated in opposite galleries, so that they can give antiphonal responses. Many of these choirs are led by women, who often show a special gift for training them. In some of our English churches the entire congregation sings the anthem with the choir as well as the hymns. There are unguessed possibilities in a country choir which is willing to take pains enough. One such rural chorus was able to sing the old English glees without the support of any instrument in a way to thrill and inspire its hearers. Any church, rich or poor, in city or country, can have a good chorus choir which will transform its song service and make it delightful if it is willing to take pains enough. It means careful planning and persistent hard work, but it is within the reach of every church.

Singing, or Being Sung To

Having attained a well-drilled chorus, shall we have it sing to the people the best church music it can find, or shall it be the leader of the congregation in song? Both. It is to sing by itself for spiritual impression and it is also to give vigorous leadership to that larger chorus—the whole congregation. There are certain things in which it ought to be letter-perfect, the introductory chant (if used), the "Gloria," the "Gloria Tibi" and other responses which it may sing by itself or with the congregation. The anthems will be rendered by the choir alone, until the musical education of the American people equals that of our English brethren

where often a thousand people in the pews unite with the large choir in singing a *Te Deum* by Smart or an anthem by Hopkins or Stainer with thrilling effect. But a word of caution. Look out for the words of the anthem. You will sometimes find them trivial, inappropriate, grotesque, unworthy of a place in the service of the church. Sing nothing that is not noble, inspiring, intellectually sane.

One of the duties of the chorus choir is to keep the congregation up to time in singing the hymns. There is a lamentable tendency to drag, especially among the older people. Our grandfathers loved to linger on a single note, holding it while some quavering voices embroidered it with many grace notes. That is now out of date. The modern tempo is faster than that of half a century ago because our religion is less plaintive and more optimistic. Usually the organist is the choirmaster, and his handling of the organ may be such that both choir and congregation will easily be held to the proper time.

Sing the Best Hymns

More important than the anthems are the hymns, for here is where the congregation gets an opportunity to express its religious feeling. This is an important part of the service of worship in which all may join. There is, of course, a vast amount of material in the thousands of religious lyrics which have appeared in the centuries of Christian history. But the great majority of them are not now suitable for modern church song. Charles Wesley is said to have written six thousand hymns; perhaps a dozen of them will endure as a permanent treasure of the Church. Isaac Watts, "the father of English hymnody," was also a prolific writer and long held first place in our hymn books; when sifted perhaps twenty of his hymns will be counted among the best. A wealth of new material has appeared in recent years which makes the hymn books of the middle of the last cen-

tury seem archaic and outgrown. Some of these are of high literary quality as well as deep spiritual fervor. If pastors will but select the best of these hymns of the ages to be sung in the service, it will help all their work. Inquiry shows that the average minister uses not more than three hundred hymns: in that case they should be three hundred of the very best, free from weak sentimentalism, fitted to express the noblest aspiration of the people. Sing nothing to which your mind and heart does not cordially assent as true, genuine and noble.

Give the congregation more opportunities to express their religious feeling in song. They like to sing. A singing church is a victorious church. Give them more chance to utter their thought and feeling in the songs they best love to sing. Some calendars show only one hymn in the order of service. That means a loss of privilege and power. Some have two hymns. That is twice as good, but in most churches it gives too little opportunity for congregational expression. It is better to have three congregational hymns and, in England, some of our better churches use even five.

Sing the Best Tunes

There has been an immense improvement in modern church music. Instead of the dull and commonplace tunes of a former period, we have the rich harmonies of Dykes and Barnby, of Horatio Parker, La Jeune and Gower. They give an elevation, a variety and a splendor of musical expression, which add very much to the effectiveness and delight of modern worship. There is a long list of modern English and American composers who have enriched and ennobled our church song with their admirable tunes. To train our congregations in familiarity with this better music will add much to the nobility of our worship.

Do not be afraid of a tune because at first it seems to be "too hard." Do not constantly hark back to the dreary

monotony of the old because you fear your people cannot successfully sing the new. The fact is any congregation can sing anything you put before it, if you only take pains enough to teach and train it. A mission school of six hundred in Bombay sang the "Hallelujah Chorus" so well to the accompaniment of a wheezy little melodeon that a Boston merchant who "didn't believe in foreign missions" was so moved that he ordered the best Mason and Hamlin organ sent there from his home town. The four hundred colored students in Atlanta University sing Barnby's anthem, "Sweet is thy mercy, Lord," as well as a New York City choir. A certain congregation, without having the music before it, learned from the choir that jubilant tune of Horatio Parker to the words, "Rejoice, the Lord is King" (difficult enough for anybody) till it became a favorite. Sing your hard new tune Sunday morning, repeat it the next Sunday night and continue the alternate repetition for a month and it will become as easy as Dundee. Teach these great tunes to your Sunday School also and then bring the Sunday School to church to share with their elders the ecstatic song service.

Musical Evenings

It will add greatly to the interest of the people if with your well trained choir you devote one Sunday evening a month to a musical service. Reinforce your choir for the occasion, and give "The Messiah," or "The Holy City," or the "Stabat Mater" or other oratorios. Or after the fashion of a "Community sing," devote the evening to hymn-singing. People will enjoy a blend of the old and the new. The minister can give the history of some of the great hymns of the Church. He can tell of the development of religious music and give the story of some modern composers. The congregation will thus become familiar with many of the finest lyrics of faith. They will gladly voice their faith and joy in them.



EAST PROVIDENCE, RHODE ISLAND, HOPE CHURCH PARSONAGE

Happiness in the Parsonage

THE dominie and his wife certainly look very happy standing in front of the parsonage which this society recently helped them to acquire in

East Providence, Rhode Island. We are especially glad to make pastors' families happy in this way. We know too many of them who are sad and discouraged because the church provides no home for them. We heard from one the other day who had to move several times because house after house which he rented was sold over his head and he was compelled to give possession. After he had been thus forcibly ejected till it became very tiresome, he got the church to go down in its pockets for money to buy a home for him and to ask of us a parsonage loan to pay last bills. We cheerfully responded.

But this pastor will never have such an experience in East Providence, for Hope Church has sheltered him and his family in this cozy parsonage where they can have all the comforts and joys of a permanent home. The look of content on the face of the mistress of the manse as she stands amid the roses, flanked on either side by a leader of the Ladies' Aid (which undoubtedly played a large part in securing this new home) shows that she is well pleased with the result. Well



PASTOR'S WIFE AND LADIES' AID
AMONG THE ROSES

she may be, for it means comfort and freedom from worry and a chance to work out her plans undisturbed by fear of speedy removal. Women are the true homemakers, and a happy-hearted minister's wife in a good parsonage is an asset of the church of great value. If the more than two thousand churches which have no parsonage realized this they would make haste to add to their equipment a home for every minister. It would add immensely to the efficiency and success

of our churches in all the wide land.

In this suburb of a great city, itself 22,000 strong, Hope Church is doing a good work among an industrial people. It has recently dedicated a church bell to summon the people to the Lord's house on Sunday. It counts a hundred and twenty-two families in its constituency and more than two hundred gather in its Sunday School. We hope the church will move steadily forward under the leadership of Pastor William Taylor.



Our Mexican Brethren

OUR sister republic to the south naturally overflows along the Mexican border so that many Spanish-speaking people are found in that section of our country. It will pay you to learn Spanish for some one has said that sixty million people in the two Americas use that language. That may be an overstatement, but it reveals a problem which we should be alert to solve.

We have a great interest in these people who have drifted across the

border and have established their homes in our country. Our excellent church, "El Buen Pastor," in El Paso, is growing, and its new branch is well located for its future work. Our school for Mexican boys and girls near Albuquerque has many features of interest, and our work at San Mateo has been useful. Our church at Los Ranchos de Atrisco, New Mexico, has recently taken a fine step forward in reconstructing its house of worship in order to do a larger and



REV. J. M. MOYA AND FAMILY, LOS RANCHOS DE ATRISCO



CONGREGATIONAL CHURCH, LOS RANCHOS DE ATRISCO, NEW MEXICO

more effective work. Of course, they had to call once more upon the Church Building Society for a helping hand. They were encouraged to do this because we helped them many years ago to erect their first house of worship and we were glad to respond again to their appeal.

Here the Rev. Jesus M. Moya, as the pastor of the little church of nearly fifty members, is leading them forward, awakening their spiritual life and developing religious character. There are thirty-five families in his little flock, and out of them nearly thirty young people for his Sunday School.

But his work at this church is only part of his work. He has a circuit of seven or eight preaching stations which he visits to tell them the "good news" of Christ. He is thus able to reach many more homes and people, and be a help to better living. The work is growing. The group in front of the church shows people much like ourselves and the picture of Mr. Moya and his family brings us into close fellowship with our fellow workers in the Southwest.

Pastor Moya has been more than a quarter of a century in this work for

his people. Born in the Roman Catholic Church, he knows what it is and what it stands for in that section. Converted at the age of fourteen, he united with a Congregational Church. While living on friendly terms with those who still cling to the faith of his boyhood, he wishes they would give up the Mass book and take the Bible in its place. He says they have been taught that the Bible is for educated people only, and not for the common people. He rejoices that more and more of them are welcoming it, and learning to read it.

He says our missionaries among his people and our converts, are comparatively few, but he notes with pleasure that they are among the very best people in the communities where they live. Their words and their lives exert a great influence for good. The gospel has proved its power in the great improvement in the Mexican people whom it has reached. This is shown not only in the matter of education and morality, but they have become more energetic and industrious. He wants more education among them. He calls for schools that will train head, hand and heart. He wants industrial schools with religious training.

THE CONGREGATIONAL EDUCATION SOCIETY

Children's Week

By MILLACENT PALMER YARROW

CHILDREN'S DAY has been an established "special day" in the Church Schools for many years. Children's Week is a recent addition to our family of specials. When a multitude of interests are clamoring for new recognition by the church it would be well to discourage any newcomer unless it brings warm credentials in the form of proved usefulness.

I. What is the case for Children's Week?

Children's Week was purposed as a period in which the local church shall put on an intensive program of education and inspiration for parents and teachers and all who may be led to face the responsibility of adults for the religious nurture of little children, boys and girls and young people.

Phenomenally rapid has been the introduction of this idea among the churches.

Some of the results which have already been actually experienced by churches that have adopted the idea are:

1. New pupils.

The publicity which Children's Week has given to the Church Schools, especially the exhibits of Church School work in store windows and the children's own posters on the bulletin boards has brought many a child into the Sunday Schools.

2. An increase for cradle roll and home department.

Home visitations and careful canvasses have brought the results they always do—this first tangible relationship with the church or renewal of an old tie which comes through putting the baby's name on the cradle

roll or joining the home department.

3. Better home cooperation.

Homes which were in the habit of "dressing up the children" and sending them to Sunday School with never a further thought for their religious training have, through Children's Week, been brought into active relationship with the church, warmest cooperation with the departments of which their children were members and an earnest endeavor to give their children the blessing of a Christian home.

4. Development of Parent-Teacher Associations.

The new relationship that the parents' visits to the school and the teachers' visits in the homes during Children's Week have brought about has in more than one Church School led to the definite organization of these two groups—parents and teachers—into Parent-Teacher Associations. Here are two groups who are one in their desire for the highest good of a group of children. What more natural, what indeed more necessary, than their union in an association for achievement?

If Children's Week were good for nothing else, it may be recognized as a great invention for the sake of this result.

5. Increased sense of educational responsibility on the part of the church membership.

That this has been achieved through Children's Week in many places is evidenced by such results as:

a. Carrying the Church School budget: This is an advance step which in many places has not yet been made

intelligible even to the Religious Education Committee to say nothing of the Finance Committee of the church. When the church does come to see this "way" it lifts the burden of their school's expense from the shoulders of the children who bring their pennies to Sunday School. It does much more than this. It lifts that bringing of pennies into an educational *program of giving*, makes it possible to develop giving lives in our boys and girls by allowing all their gifts to be brought for those interests which they choose, which they can understand and in which they feel a vital share. Incidentally, it has been found in every single case where the change has been made, to lighten rather than increase the church's burden. The children's gifts carry a piece of the church's apportionment, always far outweighing the amount the church puts into the support of its school. The church then becomes a self-supporting institution, supporting its own educational work, instead of depending on the pennies of the children of the neighborhood.

b. Voting money for equipment, repairs and rebuilding: This is a crucial test, is it not? A week of intensive work for education in the church which results in the church fathers believing something is needed, even something which costs money, and actually voting that money—such a week may certainly be called a success. And such have been the results from a carefully planned Children's Week in more than one instance.

c. Teacher training classes: The recognition of a higher standard of teaching has been pressed home upon many a church through Children's Week in a way that has had very practical results in the establishing of a teacher training class and sometimes of two teacher training classes, one for those now teaching and one for recruits.

d. Offers of service: Not a few who are today holding positions in our schools as teachers or officers date their

interest back to a Children's Week celebration.

e. General sympathetic attitude: The very best, I believe, of the good results which Children's Week has to its credit is an intangible, not easily measured thing. It is seen in a changed attitude in the church as a whole toward its educational task. A new sense of responsibility develops. Blame for trivial accidents, faults or shortcomings in the varied workings of the Church School is replaced by an acceptance of responsibility for these shortcomings and for their cure. Strangest of all a new sense of pride in the big thing the Church School after all is really doing has shown itself throughout the members of more than one church after Children's Week had brought its message.

6. Community cooperation.

Doing Children's Week together resulted in one town in a joint week-day school of religion for the whole year following and a united facing of certain social problems of the town leading to their solution as a community project. Nor is this an isolated case. "Doing Children's Week together" has in many places led the way to other pieces of desirable community cooperation.

II. When should the churches observe Children's Week?

For the past two years a Children's Week has been observed generally over the country the first week in May or the last week in April. Some churches have, however, for local reasons put it the week leading up to Children's Day and some at the opening of the fall's work, others at various times during the year. The best time is the time that best suits local needs. The International Sunday School Council of Religious Education has set a week in October for Children's Week this year. Some State Sunday School Associations are planning, however, for the convenience of their state, to place it in the week leading up to Children's Day and many Congregational churches

will no doubt do the same in all parts of the country.

The *Pilgrim Elementary Teacher* Children's Week special number is appearing in the fall but to care for the needs of those who are choosing the week in June, the Congregational Publishing Society has prepared a leaflet which furnishes material for use in the June Children's Week (order from your District Secretaries who are able also to furnish you new leaflets on Week Day Religious Education and Daily Vacation Schools of Religious Education as well as the standard leaflet on the Pilgrim Training Course).

The advantages in a before-summer date for Children's Week are many. Any new vision and purpose for the educational work of the church if good for anything should find expression in advance steps and improvements for the Sunday School and in all branches of the larger educational work—the Church School as we like to think of it. All such movements require some time for their working out and, coming in the fall, are too late for the opening of the church's year's work.

III. How to put on a Children's Week.

The following are suggestions drawn from the *Pilgrim Elementary Teacher*:

Possibilities

Publicity

Store Window Displays

Posters

Church-School Parades

For Adults

Sermons on Religious Education at Sunday Morning or Vesper Services

Appropriate Topics at Mid-week Services

Community Mass Meetings

Parents', Parent - Teachers' and Mothers' Meetings

Institutes for Parents and Teachers

Pageants and Plays Featuring Religious Education (two will be found in the leaflet announced above)

Educational Motion Pictures

Parents' Visitation of the Church School

Visitation of Homes by Teachers

Community Canvass for the Church School

Distribution of Literature

Library Exhibits of Books for Mothers and Children

Church Bells Rung for Prayer for Improved Religious Education of Children

For Children

Story Hours

Song Festivals

Parties or Picnics

Marionettes

High-grade Motion or Stereopticon Pictures

Suggested Stories for Children's Week

1. For mixed groups, children four to twelve.

Raggybug. Adapted from Ernest Thompson Seton's "Wild Animals I Have Known" in "How to Tell Stories to Children," by Sara Cone Bryant.

The King of the Golden River. Adapted from Ruskin in "How to Tell Stories to Children."

The Little Shepherd. "More Mother Stories," by Maud Lindsay.

The Story of Epaminondas and His Auntie. "Stories to Tell to Children," by Sara Cone Bryant.

David and Goliath.

The Golden Goblet. "The Golden Goblet," by Jay Stocking.

2. For children nine to twelve.

The Necklace of Truth. "Home Fairy Tales," by Jean Mace.

The Apple Dumpling. "The Story-Teller," by Maud Lindsay.

The Story of Esther.

Why the Sea is Salt. "How to Tell Stories to Children," by Sara Cone Bryant.

The Knights of the Silver Shield. "The Knights of the Silver Shield," by Raymond McDonald Alden.

3. For children four to eight.

The Little Half Chick. "Stories to Tell to Children," by Sara Cone Bryant; "Beginners' Stories," No. 52.

Moufflou. Adapted from Ouida in "The Story Hour," by Wiggin and Smith, and in "Beginners' Stories," No. 91.

The Plate of Pancakes. "The Story-Teller," by Maud Lindsay.

Jesus and the Storm.

The Search for a Good Child. "Mother Stories," by Maud Lindsay.

The Story of the Dipper. "Beginners' Stories," No. 19.

Plays and Pageants for Children's Week.

(Aside from those in announced leaflet.)

The Rights of the Child, Smith (The Pilgrim Press, Boston).

The Lamp, Ferris (The Westminster Press, Philadelphia).

The Light of Christ in the Life of America, Thomas (The Church School, April, 1921, The Pilgrim Press).

The Passerby and the Flowers, Edland (Ibid).

Rules for the Children's Week Poster Contest.

(From article by Miss Jeannette Perkins)

1. Those entering the Junior Contest must be under twelve years of age.

2. Those entering the Senior Contest must be between the ages of twelve and fifteen.

3. Posters will be judged from the standpoint of

(1) Value in advertising Chil-

dren's Week.

(2) Lettering.

(3) Artistic Value.

4. The words "CHILDREN'S WEEK, JUNE 5-12," must be on every poster.

5. A poster may advertise the *entire* program of *Children's Week*, or *one of the events of the Week*—(a) Parents' Day, (b) Story Hour, (c) Cradle Roll Parties, (d) Mothers' Banquet, (e) Parade and Picnic, (f) Children's Day, or, by an appropriate slogan, the *purpose of the week*.

6. All posters must be in the hands of the committee by *June first*.

This challenge was posted in every Church School three weeks before the observance of Children's Week, which, for local reasons, was celebrated in our community June fifth to twelfth.

* *

It pays to advertise, for the public schools were ready for the church canvass, whose object was to discover names and addresses of every child over five not connected with any Church School. Mothers were ready for calls . . . The community understood the emphasis placed that week by the Public Library on good books for children and parents, and was distinctly interested in the big window display of the Farm Bureau, showing the results of its work among the children of the county.

* * *

A Call to Children's Week

From an article by JOYCE C. MANUEL

THE hope of the world is in Jesus Christ. The hope of the world is in childhood. Both statements are true. Combined they mean that the hope of the world is in giving children a chance to grow up with love and loyalty to the principles for which Jesus Christ stands, and with mind, body and spirit so developed and trained that they may effectively help to establish his kingdom on earth. Our loyalty to the Christian faith impels us to protect childhood. Our love for children commands us to give them the best that

a Christian civilization can give them.

A large percentage of the children of America receive no religious instruction. What kind of influence will they exert upon our national life when they are men and women? What will life mean to them personally without religious faith and Christian ideals? Most of our children are very inadequately cared for in this respect. Children's Week is for the benefit of both those children who are receiving no training of this kind, and for those who are not receiving the

best and most that is possible for them.

Among our own cultured church-goers we frequently find an attitude of indifference to their children's attendance at the Church School, and no appreciation of the importance of a school for teaching religion. In the face of this most fundamental need those who do care and who do accept their responsibility cannot afford to work in a corner by themselves; for in union there is strength. Some things can be done only when a large group is interested. The support and interest of all the people in an individual church are needed rightly to meet the challenge of that Church School's work, and of all the people in a community to do justice to its responsibility for its children.

The special observance of Children's Week is needed to place the cause before the people, to point out the general religious needs of childhood, to show what work the local church is already doing, to call attention to and get support for forward steps which the church may take, to emphasize and give direction to the part of parents in the religious education program and to lead to improvements in community conditions. A whole week devoted to presenting and emphasizing the children's religious needs cannot help but raise some people's estimation of the importance of this side of education.

It will be necessary for the individual church to observe the week anyway, for the sake of developing its own work and reaching its own people. It will be desirable to have a community observance also, for the sake of awakening the conscience and enlisting the

support of the public in general. Religious educational work is a public, not only an individual church interest, and as time goes on it will more and more require the interest and support of the whole community.

If you have a community observance most of the follow-up work will depend upon each church. And the follow-up work is an important feature of the program. When you and your committee are building your program, have some specific results in mind which ought to follow the observance. After awakening the public conscience, give that conscience a chance to express itself in action.

Is there some condition in your town that tends to counteract the religious instruction, your Church Schools give? Are your "movies" the very best both in quality and pictures shown and in the regulations regarding the admittance of children? Do your billboards exert a constructive or destructive influence? Do your children have an adequate chance for play and entertainment without attending the moving-picture houses? Could you have a better summer week-day school if several churches united than if your own church tried to have one by itself?

Sermons by the pastor, a church supper followed by speakers presenting the cause, playlets, posters and a visiting committee are possible features of a church program. By all means have the visiting committee call in every home represented by your Church School or any you can locate that are not represented by any school. Remember that large numbers of boys and girls are outside all Sunday Schools.

COMPARATIVE STATEMENT

RECEIPTS FOR MARCH 1923		Churches and Individuals	W.H.M.U.s.	Legacies	TOTAL
	This year...	\$3,073.00	\$166.00	\$7,625.00	\$10,864.00
	Last year...	4,033.00	84.00	4,100.00	8,217.00
	Increase....	.....	\$82.00	\$3,525.00	\$3,607.00
	Decrease...	\$960.00	.....	.....	960.00

The CONGREGATIONAL SUNDAY SCHOOL EXTENSION SOCIETY

Congregationalism's Fortieth Anniversary of Children's Day, June 10

Our Sunday Schools Will Observe Day by Using Specially Prepared Service "Let the Children Come"

Beautiful, Dignified, Instructive, Workable, Worshipful, Inspirational

THE author, Miss Eleanor F. Cole, a recognized leader in the field of Religious Education, and a successful worker in our Church Schools, has prepared the service out of her rich, practical experience. It is adapted to use in all churches and may be secured without cost from The Congregational Sunday School Extension Society, when the Society receives the offerings for the support of its share in the extension of the Kingdom.

By agreement with the seven missionary societies, June is the month for placing a special emphasis on the interests of Sunday School Extension work. "What is so rare as this day in June," when throughout our country the younger life of our churches take part in the service which utilizes all the ministries of worship, music, art, flowers, scrip-

ture, prayer, dedication of life and gifts, in which individuals and groups of all ages share.

Children's Day, 1923, Is of Special Significance

It marks the fortieth Congregational observance of Children's Day. In 1883 the National Council recommended that on the Second Sunday of June, the churches center their worship about the life of the children in their midst, and make special offerings to the missionary society functioning in this field.

The hoped for offering of not less than \$25,000 this June will help realize the goal of one hundred mission schools to be established in localities religiously destitute, and assure the commissioning of not less than fifty Congregational college young people for service, where it will count for the most in the coming summer.



The Challenge from a Great Western State

WHAT are the prospects for student workers this summer? Those sent last year did a wonderfully effective work and we have so many communities that we are unable to reach with our present force, that we cannot but plead for workers.

"To have an earnest, well-trained young man or woman from The Outside World spend a week or more with a group of children in an isolated community, twenty-five,

fifty, or one hundred miles from a railroad, is to put into the lives of each child an impression that will never be effaced, and will lead not a few of them into a knowledge of Christ, an acceptance of him, and an ambition to reach onward and upward in life.

"When we consider that a single student can give from four to six communities the equivalent of a whole year's Sunday School work through the Church Vacation

School, we cannot but urge that many more be sent out than were sent last year."

Two hundred and fifty-six young people volunteered for service in 1922. Available funds made possible the commissioning of only forty-eight. Another long waiting list of splendid young people awaits action

for the coming summer. Two hundred and fifty dollars assures the appointment of a student worker to a needy field. The Children's Day service for our children and youth should lead us to care for those less blessed in home and church, and provide means for sharing the best we have in life.

Just what shall be our response?

Just Plain Helpfulness

WHEN folks really want to fill their lives full of service for others, they are willing to face any emergency. Hence when one of our Student Summer Service workers of the Nineteen Hundred Twenty-two Group found herself in a mining camp 1500 miles from home, she made her life count for the most. Here are some of the things she did, in connection with which the discovery was made that the best fun in life is Christian work, even during vacation time.

She began by scrubbing the floor of a basement room in the Miners' Hotel, the only room she could get.

She called on 700 people, the entire population.

She organized a Sunday School of sixty children.

She organized a Junior week-day club, "Help and Smile." They helped clean the room, and smiled!

She gave a teacher training course to two girls who were willing to help her teach the children."

She taught every day in Daily Vacation Bible Schools, one through July, the other through August.

She churned the butter and helped with the housework when the minister's wife, where she was living, hurt her hand.



THANK YOU FOR COMING!

She went to a different mining camp every evening for three weeks to hold a service, telling stories to the children, holding a "sing" and a devotional meeting.

A difficult job? Yes, for all worthwhile things are difficult. But our workers are as big as the needs that confront them, and they go in for just plain helpfulness. Every year

the Sunday School Extension Society organizes over a hundred Sunday Schools, thereby laying the foundations for worship, instruction, and service in needy communities. In this way we are giving our thought and action to the needs of the young people, who want and are entitled to, a real chance in life educationally, socially and religiously.

Our Response to Those Who Ask How They Can Help

1. Some Ways in Which Children Can Help.

- \$1. Will provide lesson pictures for a Mission School Beginners' Department for one month.
- \$2. Will pay for the Primary Department lesson material for one month.
- \$3. Will get literature for a Mission School for one month.
- \$4. Will pay the gasoline bill for a Sunday School Missionary's "Ford" for a month.
- \$5. Will send the Sunday School Missionary to a needy school and perhaps save its life.
- \$10. Will start and care for a Sunday School for the summer.

2. What Our Boys and Girls from 12 to 16 Can Do.

- \$5. Will provide literature for a mill town Young People's Bible Study Group for a year.
- \$10. Will furnish material for a Daily Vacation Bible School in a needy frontier community.
- \$25. Will provide the literature for a Rural Sunday School Parish for a year.
- \$25. Will represent a one-tenth share in our Student Summer Service work.

3. How Our Young People Can Do Things That Count.

- \$25. Will provide a Missionary Education library for a Mission Sunday School.
- \$25. Will represent a share in Sunday School Missionary service for Negro work in the North or South.
- \$50. Will organize a new Mission Sunday School and support it for a year.
- \$100. Will make possible a Sunday School worker in some neglected Mountaineer region of the South for an entire month.
- \$250. Will pay for one of our Summer Student Service workers for three months.
- \$500. Will make possible a Missionary "Ford" in pioneer territory as large as New England States.

The Congregational Sunday School Extension Society, 289 Fourth Avenue, New York City, will be glad to get your response to one or more of these needs.

The ANNUITY FUND *for* CONGREGATIONAL MINISTERS *and* THE BOARD *of* MINISTERIAL RELIEF

A Widow's Struggle for Her Boy

SHE was left seven years ago with two young sons. For a time she acted as pastor for the church left vacant by her husband's death. She had hoped to find a place as a pastor's assistant but was forced by dire necessity to accept a position in a business office at \$8.00 a week. On Mondays she arose at five in the morning to do the washing before she went to work at eight. For seven years she has made a brave fight. She has developed such facility that her wages have been materially increased. Occasionally she has a chance to supply a pulpit.

She has had the delight of seeing the older boy graduate with honors in the High School, a prize winner in athletics and high in rank as a scholar. He helped himself by working on a local paper until he could go on to college, where he is now doing fine work.

Within a year after her husband's death she discovered that the younger boy was suffering from diabetes. The physician gave no hope of his recovery. With all a mother's loving solicitude she has hovered over this boy, her constant thought and prayer that God might permit her to find some

way to help him win this fight with disease.

His diet, his sleep, his medical care have been her very life. Twice, at expense she could ill afford, he has come to New York to see specialists. This fall one of them recommended a fresh discovery of medical science which has recently proved of singular value in such cases. With faith in God that somehow she would find the means to meet the large expense involved the boy was sent to the city. Hospital cost alone was nearly \$275. She borrowed the money to pay the bill. What was the joy of the mother heart to find the boy responding remarkably to the new treatment. He now gives every promise of recovery. He has gained already more than four-



THE BOY

teen pounds. Can you think of a more winsome lad than this snapshot shows?

What a real problem is left! How can she carry the daily expense and the interest on the loan and supply the special medicine which is exceedingly expensive? The question was raised whether the brother should not leave college and go to work but the boy protested that that must not be. Unknown to his mother, he went to

the office of the daily paper and signed up as a newsboy. He has earned \$5.00, but that is a mere drop in the bucket.

Hearing of the difficult situation, a special emergency gift was sent from the Board of Relief. The mother put the check in the savings bank to be drawn upon for the medicine. At once the boy's mind was relieved of its intense anxiety and he exclaimed, "You don't know how light I feel inside, mother, since you got that extra money. I am glad it was real and not a dream." And the older son, home from college for the Eastern vacation, was overheard saying to the

younger, "Kid, this ought to make us the right kind of Christians."

The emergency check, however, will not last long; and then there is that debt to be paid. In one of her recent letters the mother speaks of hearing a sermon from Secretary Sheldon in the course of which he alluded to the assurance of faith that God would supply all our needs. The little fellow, sitting beside his mother, whispered, "Do you think he means even Iletin?" (his medicine). Perhaps some friends would like to be God's agents in supplying the need. The Secretary will be glad to receive any special gifts for this purpose.



Programs for May Meetings

THE month of May is designated for the presentation of the work of the Board of Relief. A delightful story has been written by William T. Boulton, Financial Secretary, for use in Church Schools, either as a story to be told, or as a basis for dramatic presentation. It is an admirable reflection of the inspiring contact of a virile minister with a group of Boy Scouts. The title is "*A Good Scout*." It will be presented in many schools in the month of May.

A program for women's meetings, "*A Congregational Opportunity in Reverence*," has been designed by Mrs. John J. Pearsall, secretary of the Woman's Home Missionary Federation. The leader of any meeting may send for as many copies as desired. An outline of suggestions in connection with the program follows. Full details are gathered in a booklet, "*The Ministerial Boards—What They Are and How They Work*." This and other literature to which allusion is made will be sent on application to the Woman's Home Missionary Federation, 289 Fourth Avenue, or to the Board of Ministerial Relief.

I. The Pilgrim Memorial Fund

A. How established?

By the National Council, October, 1917. On April 11, 1923, net collections had reached the total of \$3,971,796.50. The first objective of \$5,000,000 will be reached in 1925 if subscriptions payable before that time are discharged in full. See booklet "*The Ministerial Boards*."

B. How applied?

It is held in trust by the Corporation for the National Council. Its income assists ministers in providing old age annuities, disability and death benefits. It produced for annuities in 1920, \$68,000; in 1921, \$103,000; in 1922, \$127,000. See leaflet "*The Pilgrim Memorial Fund*."

II. The Annuity Fund for Congregational Ministers

A. How established?

By the National Council in 1910. The central principle is to encourage the minister, while in the years of his strength, to accumulate a fund from the income of which he and his family may be defended against the day of want. See booklet "*The Ministerial Boards*" and leaflet "*The Annuity Fund for Congregational Ministers*."

B. What are the two plans?

(1) The Original Plan. (2) The Expanded Plan.

The Original Plan, inaugurated in 1914, provides a maximum annuity of \$500, one-fifth through the minister's payments and four-fifths by the churches, including the income of the Pilgrim Memorial Fund. Its members (1,477) are chiefly among the older men now in service. Supplementary contributions through the apportionment are needed until the Pilgrim Memorial Fund and other endowments are adequate to carry the annuities in full. The apportionment schedule for 1923 assigns one per cent for this purpose. This should have a place in the benevolence of every church. The attention of the women is particularly called to this as the Annuity Fund has received comparatively little from the Women's Unions. The Expanded Plan, approved by the National Council in 1917, graduates dues according to salary; that is, according to ability to pay, rather than according to age as in the Original Plan. A member entering at age thirty and paying dues regularly provides at age sixty-five an annuity equivalent to approximately one-half the average salary for the entire period, or a Joint Life Annuity, protecting his wife as well as himself, somewhat less in amount. In the course of time it is expected that the entire ministry will be under the protection of this plan.

C. The share of the local church. An essential part of the Expanded Plan is that the local church shall share with the pastor in providing his annual dues. The share is ordinarily one-half. It is usually only a small charge upon the budget, for the minister's share in the income of the Pilgrim Memorial Fund carries the major part of the dues. In 1923 it provided ninety per cent of the dues on salaries of \$1,340 or less; two-thirds of the dues on salaries of \$2,000; one-half of the dues on salaries of \$2,400.

A church duly watchful of its pastor's interests, and its own, will make sure that he has a certificate of

membership. Churches that have taken favorable action are placed upon an Honor Roll. This already contains the names of nearly 300 churches. Will not the women arouse the conscience of any church not yet upon that roll?

III. The Board of Ministerial Relief

A. The function of the Board.

The Board of Ministerial Relief cares for retired ministers who were too far advanced in years to secure the protection of the Annuity Fund when it was inaugurated; also for disabled ministers, widows of ministers and orphans.

B. What is the relation of the State Boards to the National Board?

The State Boards cooperate with the National Board, assuming as large a share of grants for ministers who have served within their bounds as their funds permit. The National Board carries the grants for all states having no state board and for men who have served brief periods in several different states, including states where a state board exists.

C. The imperative claim of the Veteran of the Cross.

The Board of Relief has never had a place in the apportionment commensurate with its needs. See booklet "A Debt of Honor."

D. The need of larger pensions.

Grants are far below the standards of other denominations closely affiliated with this fellowship. Increase of the apportionment on the 1923 schedule to three per cent will help, but the stress at present is most severe. The deficit of the National Board, April 2, was \$28,500. See booklet, "A Debt of Honor."

E. The blessed work of the Christmas Fund.

Established more than twenty years ago to provide a Christmas gift as a token of love and gratitude for all pensioners on Christmas Day. It provided in 1922, \$35,262.32. There is no more beautiful ministry in the range of our benevolence. See Christmas Booklet, 1922.

"She Hath Done What She Could"

THE life of Miss Bessie Varnum, Peacham, Vermont, is typical of many others spent in the quiet of some little New England town, living frugally that they may save to the utmost for some great cause dear to their hearts.



MISS BESSIE VARNUM

She suffered from birth a limitation which kept her frail and shrinking from publicity. Ill

health prevented the realization of the dream of her girlhood—a course at Mt. Holyoke. She found her vocation in caring for her invalid mother, see-

ing very little of life beyond her doors. She carried her daily duties in the atmosphere of prayer. It was her "native breath." Compelled to undergo several serious surgical operations, she kept a brave heart and the kindest spirit toward those more fortunate than herself. She was the only woman in the state to complete the Tercentenary study course with honor—"Pilgrim Deeds and Duties."

She died February 2, 1921, and after certain bequests from her little estate to relatives, she made the Congregational Board of Ministerial Relief the residuary legatee. This yielded nearly a thousand dollars and, like the widow's mite, it had the inestimable value of her heart's devotion. Such lives and gifts have been the foundation on which our great missionary enterprises have been built.



The Pilgrim Memorial Fund

THE month of March brought payments of \$56,672.97 which was \$10,387.63 more than payments for March of last year,—a fine result. The increase for the year, however, must be at least \$100,000 if the minimum objective is to be reached

by 1925, the end of the usual five-year period of payments under the original subscriptions. Delay in payments involves permanent loss of income for the Fund and retards the building of reserves necessary to insure fulfilment of annuities.



Continued Stress in the Board of Relief. The stress in the Congregational Board of Ministerial Relief still continues. The need is far beyond the present resources. The winter has brought many emergency cases. The grants are below the standard which ought to be maintained. Every church is earnestly requested to give the full measure of the apportionment. Individual gifts will be gratefully received.

CHANGE OF ADDRESS

The address of the Pilgrim Memorial Fund, the Annuity Fund for Congregational Ministers, the Congregational Board of Ministerial Relief and the Corporation for the National Council is now Rooms 1609-1613, Pershing Square Building, 100 East 42nd street (opposite Grand Central Station), New York City. Ideally these offices and those of the Missionary Societies should be located together, but it has not been practicable as yet to make such arrangement.

THE CONGREGATIONAL WOMAN'S HOME MISSIONARY FEDERATION

Competition or Cooperation?

By MRS. B. S. WINCHESTER, *Greenfield Hill, Conn.*

ONE of our most charming social workers said to a group of us who were debating the question of presenting all the opportunities for service to our church women, "Home Missions and Foreign Missions are twins that look so much alike that I can't see how anybody can love one without loving the other."

The unity of the aim and the task comes with special emphasis to the chairman of home missionary work for young people. She realizes joyfully that promoting missionary education among our own young people is home missionary work in the truest sense.

It usually happens that the people who can lead in work for the Board are needed to work for the Union, as well as the other way 'round. Lists of officers when compared remind one of "interlocking directorates." When it comes to the individual church, everybody knows how "it's the same people that have to do it all." This is not so apt to be the case with the leaders of women. Mature women recognize the necessity for a division of labor in order to carry successfully the financial responsibilities of the two types of work. But with young people and children it is the personality of the leader that counts, not so much the cause or task that is being presented: while the end to be achieved is not rolling up definite sums of money as much as the development of attitudes, the open mind, the responsive sympathy, the generous hand. So here we have two big things, on one hand the child or youth, on the other the great opportunity for service, here, every-

where, and always; and between the two stands someone who loves and understands them both.

The Missionary Education Department of the Education Society has worked upon this basis, and its plans are equally valuable to both Board and Union. The Chart for Sunday Schools, the Mayflower, Junior Citizen, World Friendship and Christian Conquest Programs furnish workable material for the leader who understands the problem, or the novice who wants to learn about it. The task of the State or Branch secretary is to promote enthusiastically the use of these plans and fit into them the special projects for which her Branch or Union is alone responsible financially.

Such a conclusion led the Secretary of Missionary Education of the Connecticut W. H. M. U. to confer with the officers of the three Branches of the Women's Board in the state with a view to practical cooperation. The suggestion was quickly taken up by leaders in the vicinity of Hartford. Following joint leaders' rallies they prepared a poster whose contents are suggested by the rhyme imprinted on its outside fold:

"O, Missions here and Missions there
Are really just the same,
And Home and Foreign Mission work
Is *different* just in name.
Our common work in print you'll find
In the middle of this sheet.
The Branch is left—The Union right.
Behold our plans complete!"

It gave all the information necessary in a brief and striking way, and was far more attractive than mimeographed sheets.

Some enthusiastic people have suggested a state missionary education conference. It would be most inspiring. So far it has been necessary to limit the rallies to smaller territory because many of the leaders are teaching or in business, and unable to command

time or means for greater distances.

If education means "being able to do something you never did before," surely leaders in missionary education should be ready to meet a new task in new ways, with a new spirit of co-operation and enthusiasm.

* * *

Program Topic—June

The Child in Our Midst, a Congregational Opportunity

Just as I am Thine own to be, Friend of the young who lovest me,
To consecrate myself to Thee, O Jesus Christ I come.

In the glad morning of my day, my life to give, my vows to pay,
With no reserve, and no delay, with all my heart I come.

I would live ever in the light, I would work ever for the right,

I would serve Thee with all my might, therefore, to Thee I come.

Just as I am, young, strong, and free, to be the best that I can be,

For truth and righteousness, and Thee, Lord of my life, I come.

For Thy dear sake to win renown, and then to take my victor's crown,

And at Thy feet to cast it down, O Master, Lord, I come.

Scripture, Mark 10:13-16; I Timothy 4: 12-16.

Prayer, for children: "Almighty Father, we bless thee for the children thou hast given us, and for all the joys they have brought us. We would consecrate them anew to thy service; we would train them in knowledge and love of thy commands. Reveal to them the glory and beauty of life. Enable them to rise to their supreme opportunities; to cast aside all frivolity and carelessness and to make ready body and mind for the work that awaits them. Inspire them with a spirit of truth and courage and self-control. Write the law of kindness in their hearts, that they may hate all cruelty with a perfect hatred, and love all goodness and mercy with a perfect love. As they grow in age, may they grow in grace; through Jesus Christ. Amen.

Hymn—"Lord, speak to me, that I may speak."

Brief talks on:

1. Nation-wide aspects of The Child in our Midst.

"America's greatest peril is the spiritual neglect of her children. Two out of every three children and youth under twenty-five years of age do not attend any school of religious education."

"How long can a nation endure, seventy per cent of whose children and youth receive no instruction in the religious and moral sanctions upon which our democratic institutions rest?"

2. The responsibility of the local church.

The typical church averages an expenditure of only two cents out of each dollar of its budget for the needs of its Sunday School.

The average per capita expenditure for automobiles is \$2.40. For religious education it is only \$0.56.

A survey of the community would be interesting. How much real direction in the home, in the church, or in connection with local agencies is the "Child in the midst" having? Compare with the hours spent in the school room, and periods for physical and social development.

3. Some general considerations.

Every group of women will have first hand information on this topic. The facts at their disposal should provoke a discussion on our responsibility for the direction of the "Child in the midst," locally and nation wide.

Is more direction given to the

social and intellectual development of the "Child in the midst," than the development of the Christian life?

Prayer for parents, pastors, teachers,

and all who are interested in our children and youth.

Send to the Sunday School Extension Society, 289 Fourth Avenue, New York, for literature.



Helpful Hints

SOMETIMES it helps to have the testimony of a State Union president after returning from a visit to the auxiliaries. The following is quoted from a letter recently received:

"I wrote Mrs. Herring last evening about two recent trips; they were parlor meetings, one at —, twenty women with a splendid response, taking some advance steps; using gift boxes and promising a thank offering meeting in the fall; making an effort to introduce missions in the Sunday School with a live program and missionary collection; an effort to see what they can do for the young people; pledging their full share of the apportionment and the desire to make their meetings strong and inspiring. The hospitality was genuine. Then while there I phoned Miss — of the — church if it were possible to have a meeting of their women the next day; she said later they would have a meeting in town as a number of their families were in — and she had arranged a parlor meeting there. I had some

fifteen splendid women there. Good interest with similar forward steps. They have some sixty women at the — church and only about twenty are interested in their missionary society. I exclaimed 'My, what a wonderful field you have; go out after the outsiders and claim them for missions—make your meetings so full of inspiration and well worth while things that they will be drawn in; they will do their best to accomplish this. Pray for their efforts; sixty women can do a fine piece of work if their hearts are warmed up with a desire to have a part in God's great work to save the world.' Our secretary of Young People is a *power* in our work and has it on her heart. She is working for the C. E. Society at Central and is having good interest, introducing missions and live meetings are being held. She was thinking about this work the other night around eleven or twelve o'clock! If missionary workers all over — were lying awake planning their work we would see things 'hum' down here."



Applied Christianity

"WOMAN IN GOVERNMENT." This has been called "The Age of Women," and whether we will or no, the burden of a share in the government of the country is upon us, and we must face the issue squarely. Will the Christian women of America take the responsibility seriously, or will they let this opportunity pass to those who may not feel the need of using it for the great purpose of service for the common good? Suggested reading matter: "Universal Training for Citizenship and Public Service," by William H. Allen (Macmillan); "Woman's Part

in Government," William H. Allen (Dodd, Mead); "Woman's Part in the Washington Conference" (*Literary Digest*, Nov. 26, 1921); "Equality Laws versus Women in Government" (*Nation*, Aug. 16, 1922); "Influence of Women in Politics," C. Pinchot (*Ladies' Home Journal*, Sept., 1922); "Shall I run for Congress?" (*Atlantic*, 1922); "What are Women Mayors doing?" (*American City*, Aug., 1922); "50-50 Sex Congress" (*Literary Digest*, Aug. 19, 1922); "What Women won in Wisconsin," Zona Gale (*Nation*, Aug. 23, 1922); "The Woman Citizen," 171 Madison Ave., N. Y.

REVIEWS and COMMENTS

Religion from the View-point of Business.

TO those who regard Christian faith as largely a matter of sentiment, an affair for women and children rather than for red-blooded men, we commend the books of Roger W. Babson. Mr. Babson's exhaustive knowledge of the facts and tendencies of modern business and his reputation as an expert in the science of the stockmarket, give special weight to his judgment respecting the relations between business and religion. Commercial prosperity, according to Babson, is a direct and normal consequence of faith with its fruits of practical righteousness and wherever faith loses its hold on the hearts of men and morality consequently decays, depression and business disorder inevitably follow.

In his latest book, Mr. Babson deals with the Christian church in the modern world; its place, its responsibility, its immediate duty, in the face of present-day social and industrial conditions. "Wealth, numbers, power, ability, machinery—all these," he declares, "are in the hands of the church; it can do what it will. The time is ripe for the application of religion to the affairs of this day and generation. The call is laid upon the shoulders of the church." With great vigor and with many cogent reasons he points out and urges the various new tasks that confront organized Christianity today. *New Task for Old Churches.* By ROGER W. BABSON. (Revell, \$1.00 net.)

The Best Book on the Rural Church.

We are glad to quote the following note regarding Dr. Beard's *Life of Oberlin* from the Book Review Number of *Information Service—Research Department, Commission on the Church and Social Service Federal Council of the Churches of Christ in America.*

"It is a great satisfaction to announce the issuance of a new edition of this standard book which has been some time out of print. This is the rural minister's classic, the best picture in English of the opportunities and ideals of the rural ministry. An uncounted number of ministers have been inspired to a fuller service by this story. We still consider it the best available book through which to make one's initial approach to the study of the work of the rural church." *The Life of John Frederick Oberlin.* By AUGUSTUS F. BEARD. (Boston, Pilgrim Press, 1922. \$1.25.)

The New Age of Chivalry.

The following books which illustrate the heroic service of the modern missionary have been received:

The Wonders of Missions, by Caroline Atwater Mason, author of "The Little Green God," etc., in which the author has gathered into a single volume the great outstanding events of modern Christian missions in foreign lands. (Doran, net \$2.00.)

Missionary Heroes of Africa, by Rev. J. H. Morrison. The life story of ten great African missionaries. (Doran, net \$1.50.)

The Book of Missionary Heroes, by Basil Mathews. Stories of courage, adventure and high achievement by the modern Knights of the Cross. (Doran, net \$1.50.)

The Triumphs of the Gospel in the New Hebrides, which is the life story of Lomai of Lenakel, by Frank L. Patton, son of Dr. John G. Patton, the celebrated missionary. (Doran, net \$1.50.)

The Bells of the Blue Pagoda, by Jean Carter Cochran. Said to be the best story of life in China that has been put out thus far, "nothing is overdrawn, all the characters are true to what has happened in recent years, everything true to life." (Westminster Press, \$1.75.)